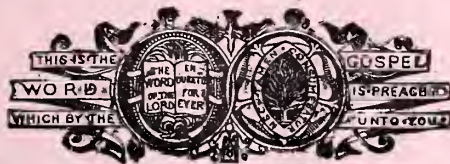


Y. SEP 27 1931 J. 52.
Presbyterian Church of England.



REPORT
OF THE
FOREIGN MISSIONS
CHINA, FORMOSA,
THE STRAITS SETTLEMENTS, AND INDIA.

SUBMITTED TO THE SYNOD.

1913


WITH MAPS AND ILLUSTRATIONS.

Convener : REV. ALEX. CONNELL, B.D.

Secretary : REV. WM. DALE, 7 East India Avenue, London, E.C.

Financial Secretary : MR. JOHN LEGGAT, 7 East India Avenue, London, E.C.

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DR. MOTT'S SINGAPORE CONFERENCE, JANUARY 21-23, 1913

(Mr. Murray in the back row, towards the left)

To face 2nd p. of Cover



MRS. BELL IN CHANGPU

Sitting, from left: Miss Lena Johnston, Miss MacLagan, and Mrs. Bell

Standing: Miss Lecky and Miss Herschell



MR. MACPHAIL IN WUKINGFU

(To face p. 1

Presbyterian Church of England.



REPORT OF THE FOREIGN MISSIONS COMMITTEE,

SUBMITTED TO THE SYNOD, 1913.

The Missionary Situation in China.—It is a just boast of the leaders of the Chinese Revolution that never before was a political transformation so tremendous accomplished with such rapidity and with so little bloodshed.¹ In four short months (October 1911 to February 1912), with the approval, or at least the acquiescence, of the whole Chinese people, the Manchu dynasty, more than two centuries and a half on the throne, was compelled to abdicate and China became a Republic.

The Republican Government has had—still has—serious difficulties to overcome. It lacks money and experienced administrators. It is but slowly evolving ideals of disinterested patriotism. From every centre of our own Chinese Mission there comes the same story of a time of unsettlement and disorder scarcely yet ended; no attempt, indeed, to restore the fallen dynasty, but much uneasiness almost everywhere. Yet peace and order are being established, and those who wish that China should secure good government and prosperity may be hopeful of her future.

The troubles of the Revolution months were certainly unfavourable to Mission work, but the new Government is distinctly friendly. The Republic had scarcely been constituted when both the President, Yuan Shih-Kai, and Dr. Sun Yat Sen, the chief organiser of the Revolution, publicly pledged themselves to the removal of all the disabilities of Christians.

At the beginning of the present year the China Medical Missionary Association, of which Dr. Cousland has been President for three years, held its Triennial Conference in Peking. The assembled doctors were allowed to visit the Forbidden City and to inspect the Winter Palace, which in Manchu days no foreigner might see. The Foreign Office gave

¹ The Manchu garrisons in one or two of the cities first captured by the Revolutionary forces were put to the sword. A number of the organisers of the Revolution, all of whom (like most of the leaders of the movement) had been educated in Mission Schools, some of them avowed Christians, went to the general in chief command and said that disarmed Manchus must not be slain. And massacres at once ceased.

the Association a reception, and the President himself welcomed them in his own home. Answering an address of thanks and congratulations, Yuan Shih-Kai said: 'I am delighted to receive medical missionaries. It is due to you that destitute women and children are being succoured, and that the poorest people are receiving the elements of an enlightened education. Many of you assisted during the plague, materially aiding in restricting the ravages of an alarming disease, while during the Revolution many of you faced dangers and difficulties in order to relieve sufferers. I hope that you will continue your labours, thus strengthening the bonds of friendship between your countries and ours, which I hope to strengthen every year.'

A fortnight earlier the President had met, with kindly appreciation of its value for Chinese youth, representatives of the Chinese Y.M.C.A. from every part of the land. Perhaps the most striking proof of goodwill from the new rulers was the permission given by the Home Secretary to Christian preachers to hold services at the Altar of Heaven, where the Emperor was wont to offer to High Heaven sacrifices and prayers once a year, a place to which never before had the public been admitted. There each day for ten days was the Christian salvation offered to great crowds. And local authorities show the same cordial friendliness as the Central Government. Amoy Mandarins attended the celebration of the jubilee of the formation of the Amoy Presbytery. Our Yungchun Hospital has been appointed the Government Opium Refuge for the district, and the Amoy Anglo-Chinese College has been given Government recognition as an institution whose students may sit at the Civil Service examinations. The Director of Education enacts that henceforth no special honours are to be given to Confucius in Government Schools and Colleges, from which therefore Christian students and teachers will no longer be excluded.

Chinese Christians find increasing favour in the eyes of their fellow countrymen all over the land. In the Provincial and National Assemblies there are Christian men, as there are even in Yuan Shih-Kai's Cabinet.

In the four provinces most seriously disturbed and burdened by fighting in the Revolution months—Hunan, Hupeh, Kiang-si, and An-hwei—of eight representatives elected to the National Assembly, four were Christians. In Foochow they were electing a Provincial Treasurer. 'He must be a Christian,' they said, 'if the funds are to be properly administered.'

All this and much more of the same kind which might be recorded does not, indeed, mean that rulers and people are crowding into the Christian Church. But it does mean that China is ready to listen to the Gospel with a new willingness. 'We have access,' Mr. Beattie says, 'to sections of the community scarcely reached or reachable in former days. Christian literature and schools have a large scope. Audiences are not lacking, either, to those who have a message and time for preaching.' It is the call of a marvellous opportunity. Will not the Church of the West eagerly respond?

The Mission Finance.—The Committee is not able to congratulate the Synod this year, as it did a year ago, on *record* 'Congregational Contributions,' the mainstay of our Mission finance. While other sources of the Mission revenue yielded amounts much the same as in

the year before—self-denial offerings, Swabue gifts, and Juvenile gifts each a little more—congregational contributions—that is, the ordinary Mission givings of our people in collections or envelopes, or to Mission collectors—fell off by £893; a serious decline, demanding careful inquiry in Congregations, and much pains and thought to see that gifts which are lost by removals or changed circumstances or in any other way, are replaced by drawing new folk into the circle of missionary interest and faith. The Church will not impose retrenchment on the Committee when the summons from the Far East is for a well-sustained, courageous advance.

Growth of the Mission Church.—The adult baptisms of the year were 681, and more than 100 young people, baptised in infancy, were received to Communion. Deducting losses by death and otherwise there is a net increase of 415 communicant members, the total being 11,699, with 8,732 baptised children. The Churches of the Amoy district have 2,432 communicant members; Swatow Churches, 3,660; Hakka Churches, 1,380; Churches in Formosa, 3,880, and in Singapore, 347.

The figures of membership and native workers for past years are as follows:—

—	Communicants.	Native Preachers.	Native Pastorates.	Congregations.
December 1855 .	25	—	—	6
" 1880 .	2,342	71	3	79
" 1890 .	3,746	108	8	134
" 1900 .	7,157	161	30	220
" 1905 .	9,461	202	41	295
" 1912 .	11,699	233	51	338

There are probably more than a quarter of a million of communicant members of Mission Churches in China, and a Christian community inside the Church of considerably above a million.

The Chinese Church is increasingly conscious that it has an important part to play in the national life. A mass meeting of the Protestants of Peking was held some months ago in support of a proposal that the Chinese should, by gifts to the Government, obviate the necessity of a foreign loan. The proposal was quixotic, but the appeal of one of the chief speakers, Mr. Wang, of the Board of War, is a notable call to Christian patriotism. As Christ died for the world, so, he urged, Chinese Christians should be willing to sacrifice their money for their country. Another significant evidence of the loyalty of Chinese Christians was the reception given to Dr. Sun Yat Sen by the Christians of Peking last autumn—the only religious body which welcomed the Republican leader. Dr. Sun met them with a rousing summons to the Chinese Church. 'See to it,' he said, 'that the whole country is permeated with Christian doctrine. The Republic cannot endure unless that righteousness for which the Christian religion stands is at the centre of the nation's life.' The summons should touch as well the Churches which are behind the Mission force.



The Medical Work—We had thirteen hospitals and dispensaries open during the year, including the two Women's Missionary Association Hospitals, having in all 1,088 beds. The in-patients numbered 13,177; out-patients and sick folk seen on itinerations, 51,889; patients visited in their own homes, 3,636; a total of individual patients of 68,702 (men, 43,997; women, 24,705). There were 8,481 surgical and dental operations (3,153 under anæsthetics), besides 5,372 plague and malarial inoculations. The cost to the Mission funds of this great healing ministry was £822.

The Anti-Opium Crusade.—Here and there after the Revolution, due solely to the laxity or the helplessness of local officials, there was a revival of opium-growing in China, the farmers tempted by the high price to which opium has risen. The Peking Government, wherever its arm reaches, is having the poppy uprooted, and fining or even executing the growers. The *Central China Post* last November asked foreigners all over China to report the amount of poppy cultivation of which they knew. A hundred returns were made covering practically the whole of the Republic. Reuter summarises them thus:—

'Some poppy sown this winter will be found in the hill country and borderlands where rule is lax, but it is doubtful whether the crop will be allowed to come to harvest. Anyway, it will be infinitesimal compared with the years before suppression began. . . . Absolute prohibition is enforced in many parts, and it is noticeable that Ichang, which formerly had an enormous opium export, now exports none.'

The Presbyterian Synod of Manchuria, voicing the mind of the whole Chinese Christian Church, petitions the British Government to end the importation of Indian opium into China. It says:—

'The overwhelming reason why there is still opium [growing] in the land is that for ten years the Indian drug is to be permitted [to come into China]. Hence all the efforts of the Chinese Government towards prohibition are rendered futile, for unscrupulous Chinese merchants will take advantage of the situation and find opportunities for evading the laws and secretly carrying on an illicit trade. The members of Synod know well the constant regard of the British Government for public morality. That benevolence and justice are its first care has long been the admiration of the world. Moreover, we have received the blessings of the Christian faith from your land, for which we are profoundly grateful. It will be your own natural inclination to further our object. We therefore respectfully request the members of the British Government to bestow this favour upon China, namely, that the clause of the agreement fixing a term of ten years before import can be brought to a close be cancelled.'

Will not the pathetic confidence of the Chinese Church in the goodwill of the British Government at last secure for China the free hand it needs in its battle with this disastrous national vice?

The Mission Band.—The Mission suffers a serious loss this year by the resignation of Dr. B. Lewis Paton, of Chinchew, who comes home in consequence of the protracted anxious illness of one of his children. Dr. Paton has given nearly twenty-four years of untiring

capable service, and leaves the Mission, which has a great place in his heart, much regretted by his colleagues and by the people of Chinchew, Christian and non-Christian. Until his successor is able to take up the work he unwillingly lays down, his chief assistant, Mr. Yap, will be in charge of the hospital, as he was during Dr. Paton's last furlough. Another resignation, also from the Chinchew workers, may possibly be withdrawn. Mr. Campbell Brown was invalided home in the end of 1911, the doctors on the field and doctors at home agreeing that he must not return to China. If that should be the final verdict, it will be sorely regretted by all who know Mr. Brown's great abilities and self-denying devotion. But a new treatment for the malady to which he is subject in China may make the missionary life once again possible for him. If that be confirmed the Committee will send him back gladly, and his welcome in the field will be thankful and joyful.

The recruits of the year leave pressing vacancies still unfilled. Mr. Mellis-Smith, Mr. Campbell Gibson, and Mr. Edward Band, reported to last Synod as additions to the list of ministerial missionaries, are now at their posts—respectively, Wukingfu, Swatow, and Tainan. Mr. William Short, B.D., has just been appointed to one of the vacancies in the Amoy region, and Dr. J. Henderson Lamb in succession to Dr. Paton of Chinchew. They will both go out soon. Will not some of our younger ministers volunteer for work urgently calling for workmen—two or three posts in the Amoy region, the new Hakka centre (Shonghong), and Rajshahi? Dr. W. Chalmers Dale, also reported to the Synod of 1912, is now in China, and will ere long go up to Shonghong to begin the Shonghong medical work. The little company of lay missionary teachers has had an addition: Mr. L. Kingsley Underhill, B.A., who is assisting the Chinchew educational work, his salary and other expenses for the three years of his first engagement provided by a generous private friend. The Women's Missionary Association has sent two ladies to Rampore Boalia—Miss Mary Taylor and Miss Mary Winnefred Hall.

Special Funds.—The Halket legacy has now become available for its destined purposes—the first charge on its annual income being the support of the Shonghong doctor, the annual residue going to the Jewish Mission Committee for special work. The Francis Wallace Memorial Fund, generously donated by Mr. Henry Wallace, of Liverpool, in memory of his father, the founder of what was either the very first or one of the earliest Juvenile Missionary Societies in Scotland, has for a first charge on its income the Foreign Missions Undergraduate Scholarship of £40, tenable for three years; the examination for which is the same as for the undergraduate scholarships awarded by the Synod's Board of Studies.

This year—this year only, it is to be hoped—the Self-denial and Thanksgiving Offerings do not come to the Foreign Missions Committee. But more serious than even this loss is the fast approaching exhaustion of the Sturge Bequest, from which building grants have been made for eight or nine years for Mission-houses, schools, colleges, hospitals, etc. Proposals for educational extension now under discussion will, if carried through,

absorb the remainder of this Fund, and an additional £1,000 annually for Mission buildings will then have to be met out of general funds. The Special Five Years' Fund, consisting mainly of donations for each of five years from a few generous friends, to give time for congregational contributions to reach the necessary level, is also nearing its end.

The moral of it all is not that hands are to be wrung in despair, but that the Foreign Mission organisation in our Congregations should be kept continually in active working order, never allowed to rust. And for this, in the last resort, the Synod and the Committee must rely on our ministers.

Visitors to the Mission Field—Mrs. Bell's cheering and helpful tour amongst our Mission centres was quickly followed by a visit to most of our Mission centres by Mr. Macphail, the General Secretary of the Church.

The occasion was one of much interest, the jubilee celebration last September of the formation of the Amoy Presbytery, one of the earliest of Chinese Presbyteries. Mr. Macphail's visit to the Mission was made possible by Mr. Andrew Cochrane, of Hull who, unable to accept an invitation from the Committee to go himself to Amoy as its representative, bore most of Mr. Macphail's travelling expenses. In another milestone event Mr. Macphail was also able to take part—the Union of the two Presbyterian Churches of Formosa under one Synod, effected in Shoka (Chianghoa) last October—an occasion of much thankfulness and rejoicing. It is needless to say that Mr. Macphail represented the Home Church both in Amoy and in Chianghoa with sympathy and dignity, and with the greatest acceptance. There and wherever else he found it possible to go in Formosa, China, Singapore, and Rajshahi, his presence and kindly and eloquent speech were a joy to the missionaries, and his knowledge of the conditions and needs of the field will be of the greatest value to the Home Committee and the Church in the momentous years the Mission has now to face, with all the delicate and difficult questions pressing for solution—the urgent call for extension, the demand for higher educational work, the insistence already emerging on the part of the Church on the Mission field for a larger measure of independence of foreign control.

To the great satisfaction of the Amoy friends, their jubilee celebration had the further advantage of the presence and help of Mr. and Mrs. W. B. Sloan, Mr. Sloan the Home Director of the China Inland Mission, an elder in our Bromley Church, South London; Mrs. Sloan, sister of Mr. Campbell Brown; both former workers in China.

The Convenership—Since Mr. Connell's engagements through the year 1913-14 as President of the National Free Church Council compel him, a year sooner than would otherwise have been necessary, to lay down the Foreign Missions Committee's Convenership, held by him through fifteen eventful years, the Committee will give to Professor Macalister a warm welcome when he passes from the position of Convener-elect to the Convenership.

Professor Macalister knows the field at first hand, and his luminous account of his impressions of the condition and the urgent necessities of the work has been a valuable guide to the Committee in many points requiring settlement since his visit to China and Formosa in 1907.

The Secretaryship.—The returns from Presbyteries to the remit of last Synod and other relevant documents are transmitted to the Synod *simpliciter*, and will be found at the end of the Report.

The 'Amalgamation' Proposals.—The Committee has approved the recommendations of the Joint Committee which prepared the scheme for one Foreign Missions Committee, composed of men and women in a fixed proportion, authoritative over the whole of the Foreign Mission work of the Church—men's and women's.

The recommendations will be found in full in the Report of the General Purposes Committee, and need not be repeated here. The Synod is only asked to recognise 'the desirability, if found practicable,' of the formation of a single Foreign Missions Committee—the details of the scheme and any constitutional questions involved to be considered by a Special Committee, which will present a final report to the Synod of 1914.

Swabue Committee.—Mr. Dock, the enthusiastic secretary, writes :—

'The Swabue Committee has endeavoured during the year to maintain and widen the interest in the young people's Mission, and through the medium of the *Quarterly* keep the contributors in touch with the doings on the field. We were delighted to hear from Mrs. Bell her impressions of the work Mr. and Mrs. Sutherland, Dr. Chalmers, and their various assistants are carrying on. A new and interesting series of slides illustrating the work in its various branches has been prepared. The results, however, of the year's labours, notwithstanding two special efforts, are somewhat disappointing. The young men and women of the Church failed to reach the £1,000 needed to support the Swabue Mission, a deficit of £276 having to be met out of the general Mission funds.'

A proposal is now under discussion for the amalgamation of the Swabue Committee and the new Fellowship Movement, a Mission Committee of which, including the active Swabue workers, would take up the maintenance of the Swabue Mission as its chief task.

AMOY DISTRICT.

(Including the Stations superintended by the Missionaries resident at the centres, Amoy, Yungchun, Chinchew, and Changpu.)

Our second missionary, a Mission doctor, was sent to Amoy in 1850. The saintly David Abeel, a minister of the American Reformed Church, laboured here, 1842-45, and in 1844 the London Missionary Society established its Amoy Mission.



AMOY BUND, ON AMOY ISLAND
(Across the harbour from Kolongsu)



AMOY SYNOD, SPRING 1912



TANG-KOAN-KIO BRIDGE, YUNGCHUN DISTRICT



COVERED WAY ACROSS TANG-KOAN-KIO BRIDGE

The Amoy district (18,000 square miles; population, three or four millions) is divided between the three Protestant Missions—American Reformed, London Missionary Society, and our own. The city of Amoy (150,000 inhabitants) is on the island of Haimun, at the mouth of the Dragon River. The Mission Colleges, schools, Mission houses, and the residences of the foreign community are on the small island of Kolongsu.

I.—AMOY.

The Mission Staff.—Rev. George M. Wales and Mrs. Wales; Rev. James Beattie, M.A., and Mrs. Beattie; Mr. H. F. Rankin, F.E.I.S. (Anglo-Chinese College) and Mrs. Rankin; Mr. H. J. P. Anderson, M.A. (Anglo-Chinese College) and Mrs. Anderson; Misses Macgregor, Symington, Noltenius, Davis.

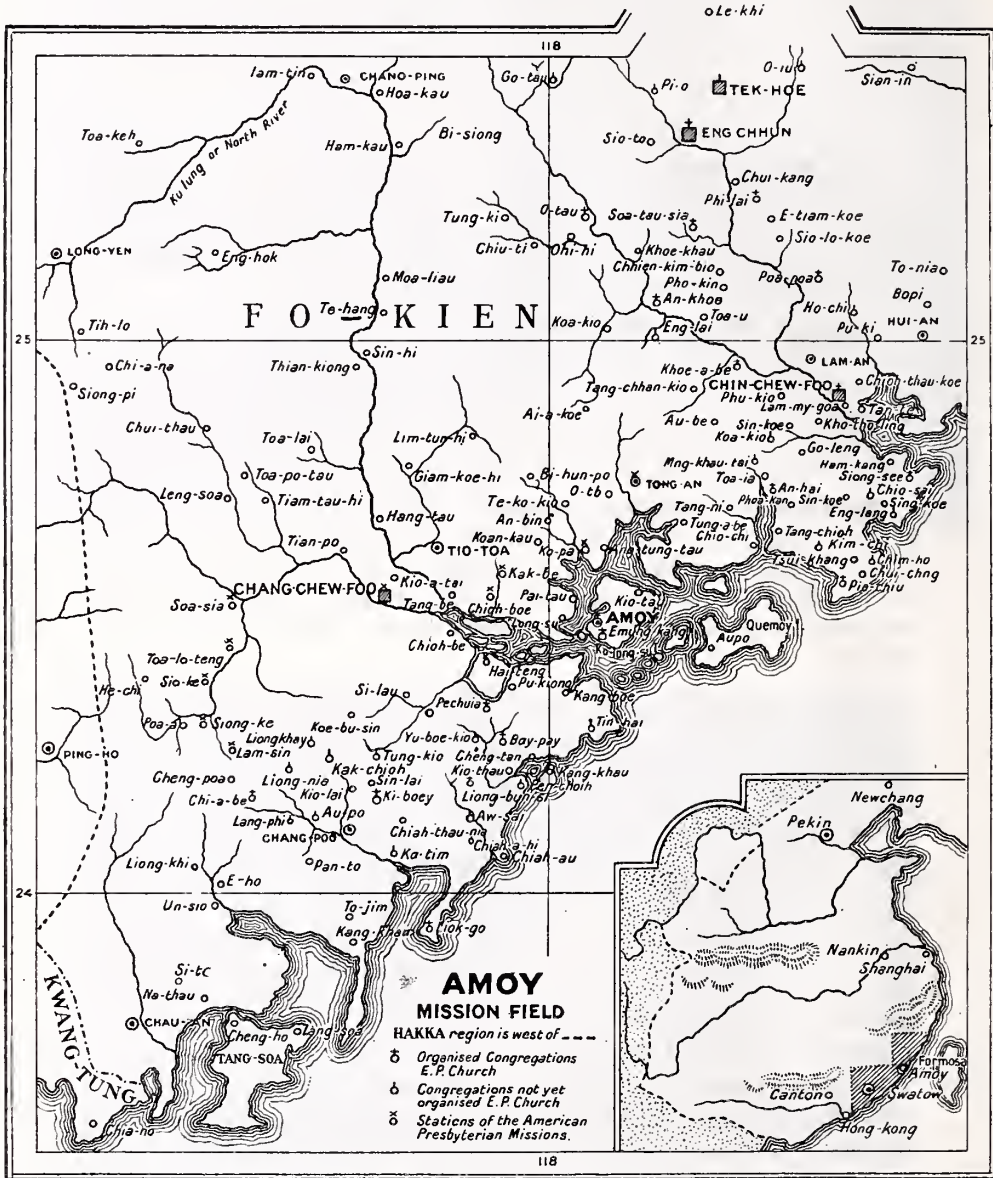
Ordained Chinese Ministers.—Revs. Tan Soan-leng, College-tutor, Khaw Seng-iam, of Chi-bay (or Kim-chi); Iu Hwaitek, of Emng-kang (a suburb of Amoy), along with Lim Khiok (Native Missionary supported by the Amoy churches), Tan Khe-hong, late of Kiolai, with Ng Sit-teng and Lim Un-jin, now pastors of American Reformed Churches in Amoy City, Ngo A-khun, late of Pechuia, Lim Bun-khiok, of Quemoy.

The Stations.—The four pastorates (Pechuia, Emng-kang, Chioh-chi, and Kim-chi or Chi-bay) usually under the supervision of Mr. Wales, who was at home on furlough during the year, have been in Mr. Beattie's charge—in his hands also the Theological College and much else, in the present undermanned condition of the Amoy Mission.

Kim-chi prospers 'under its extremely capable minister.' With one exception the preachers in its five or six associated stations are supported each by his own congregation. Mr. Khaw Seng-iam has built and established a good Primary School, with lower and higher grades and three teachers, the school requiring no help from Mission funds. Emng-kang pastorate is entirely self-supporting. It has built a new Boys' School; the old school building now used for a Girls' School. Pechuia (the new name Peh-tsui-ia) is still without a pastor. The congregation pays the greater part of the preacher's salary and part of the salary of the school teacher. See-law, the village of which Mr. Ong Beng was Headman, a Christian man who suffered sore and prolonged persecution and who died a year ago, is paying half of the salary of its preacher, who is also the school teacher. Ong Beng's family provide the preacher's house and the chapel.

Douglas Church.—No suitable site has yet been found on Kolongsu for a church, large enough and sufficiently equipped with class-rooms and other accommodation, to replace the Douglas Memorial Church, now much too small for its congregation. Some temporary repairs were executed in preparation for the jubilee of the Amoy Presbytery. The teacher of Chinese classics in the Theological College and the Anglo-Chinese College, a man with a literary degree, attended the Communicants' Class held in the church last summer, and in October was baptised.

The Presbytery's Jubilee.—The September celebration of the jubilee of the Amoy Presbytery, one of the earliest of Chinese Presbyteries, was extraordinarily interesting and successful. Mr.



Macphail represented the Foreign Missions Committee at the jubilee meetings, and his presence and addresses were greatly appreciated.

The formation of the Presbytery (a union Presbytery, gathering into one Church the congregations of the American Reformed Mission and

our own) was a notable landmark in the Mission story, and the fifty years since have been marked by wonderful progress, by the blessing of God on the labours of a distinguished Mission Band, the men and women of both Missions, and of a great company of devoted and loyal Chinese workers—preachers, teachers, elders, and members. A full account of the Jubilee meetings is to be published in Chinese and should do something to spread and perpetuate the impressions of a memorable occasion.

The Amoy Kindergarten.—With the Babies' School in Amoy the name of Mrs. Wales is honourably associated. Long in her care, she has now passed it on to the W.M.A. ladies. 'The Kindergarten idea has caught the imagination of the Chinese,' Mr. Beattie says. The Amoy Kindergarten is numerous attended, and similar schools are crowded in Amoy city and in Unsio, Changpu, Changchew, Chinchew, Hui-an, and Yungchun. 'The Kindergarten opens the door into the homes of the people. It carries religious instruction into these homes, and often draws parents and relations to attend the church services.'

Mission Houses.—To replace two old Mission houses now inconveniently surrounded by other buildings, a new house is to be erected. The sale of the two houses has been prevented by a Chinese grave owner, and by some ground rents still payable on the land. These claims have now been bought up, after long delays and negotiations of the usual kind. Not even in the new China can you 'hustle the East.' The new house, for which a good site has been secured, is now being built.

Evangelistic Efforts.—The three Amoy Missions are preparing for a united Evangelistic campaign in Amoy and in other places in the Amoy region, for the success of which Mr. Beattie asks the special prayers of the Home Church. The churches of the Amoy district, much stirred by the jubilee meetings, have of late years been in sore need of a fresh vision of the wonderful Grace of God. May it now be given!

A series of students' meetings just held may be the beginning of the better time. They were conducted by a Chinese pastor, Mr. Ding, Y.M.C.A. Travelling Secretary for Schools and Colleges in China. His primary aim is to persuade students to give themselves to the Christian ministry. But along with this he combines evangelistic meetings.

He gave several days to the Chinchew Mission Schools and to the Amoy Anglo-Chinese College and High School, holding meetings and having private talks with the lads. There were three or four meetings daily in the Amoy School Chapels and in the large London Mission Church on Kolongsu. The High School boys have banded themselves into a society (twenty-nine members) to keep before themselves and others Mr. Ding's appeal for workers. 'I had the opportunity,' Mr. Beattie says, 'of addressing the Association a few nights ago, and was greatly encouraged to find that a very earnest spirit prevailed among the members. . . . The pastor at the Sin-koe Church (Amoy City) has been greatly cheered of late by the interest shown by a number of young

men in the study of the Scriptures. A dozen of them (Anglo-Chinese students now engaged in business) meet on Saturday afternoons to study the English Bible with one of the American missionaries. These lads are chiefly from a non-religious school under a foreign teacher on the outskirts of Amoy.'

The Revolution.—Fukien is far from Peking, and though the Republican Government is even more determined to deliver China from the opium vice than the Government it replaced, advantage has been taken of the unsettlement of the Revolution year, in the country round about Amoy, to plant afresh the opium poppy; the farmers tempted by the high price of opium. The drastic punishments inflicted on opium growers nearer Peking (rooting up the crops, beheading, shooting) will warn offenders in the South, and this year should once more witness the growth of cereals where last year the poppy again flourished.

'A new Anti-Opium Society was formed soon after the turmoil of the Revolution had died away. Mr. Warnshuis, of the American Mission, and myself¹ were invited to act as advisers and attended some of the meetings. Backed by the officials, it has closed a large number of opium shops and has enforced the necessity of a licence for all smokers. But there is strong opposition from some of the literati and merchants who either themselves smoke or profit by the trade.' A proposal to root up the opium planted in the Tongan district has fallen through, and the bean-cake used for fertilising the poppy fields is still being shipped into Amoy in great quantities. But the difficulties are only local and may be expected soon to disappear.

Christian Electors.—A striking illustration of the public spirit which is a by-product of Christian faith, is Mr. Beattie's account of the election in Amoy last December of members of the Fukien Provincial Assembly. The Chinese do not yet know the way to the polling booth; some, indeed, keep back in fear of increased taxation. Out of 9,000 on the electoral roll only 2,000 voted, 'though the town-crier and bell went round the streets seeking to rouse up lethargic townsmen to a sense of their rights and privileges as citizens of the Republic, and to induce them to record their votes.'

Of the votes cast a large proportion were those of Christian men, who of course form a small part of the Amoy population. The local newspaper praises the Christians for this exhibition of interest and understanding in public affairs. The voting qualification is somewhat uncertain. Christian pastors are classed with Buddhist and other priests and denied the exercise of the franchise, but preachers and teachers in Christian schools may vote, as also lads who are of age and hold a Primary School certificate. The theological students secured a place on the electoral roll, and an hour later recorded their votes.

The Theological College.—Mr. Beattie, as Principal, has been assisted by members of the American Reformed and the L.M.S. Missions, for the last seven years the three Missions having had their students trained in the one College. Chief of the Chinese

¹ Mr. Beattie.

staff was the tutor, Mr. Tan Soan-leng, who, unfortunately, was laid aside for a considerable part of the year through loss of voice and poor health; a man of real distinction, for many years an eloquent and successful minister (in Pechuia and Chinchew), whose services in the College also have been of great value.

Of the twelve students of last year, six were English Presbyterians, two belonged to the American Reformed Mission, three were L.M.S. men, one was from the Native Churches' Domestic Mission.

The Amoy, Swatow, and Wukingfu Councils have now under discussion a proposal to gather together all our Chinese Theological students into one College. If the difficulties of different dialects and of finding a situation convenient for all three Missions could be surmounted, the advantages would be great—economy and efficiency in teaching, and the stimulus to the students of larger classes.

The College is to be closed this year and reopened in 1914 with a stiffer entrance examination, a fuller equipment, and a more advanced curriculum. The High School standard is also being raised, so as to prepare lads for the reorganised College. These proposals account for the small number of students at present. The Missions have been lately holding back intending students.

During the seven years in which the three Missions have been united in the College eighty-one students have been entered on the roll, twenty-seven of them our own men. The need for preachers has been so great that a large number have had to be sent out to stations without the full training. Only twenty-nine went through the whole curriculum, fourteen of whom came from our own churches. For practical training in speaking and preaching there have been weekly meetings of the Christian Endeavour Society, a weekly address to the patients of the American Reformed Hospital, open-air preaching in Amoy City and suburbs, and the supply of some stations on Amoy Island.

The Anglo-Chinese College.—The most notable event last year in the story of the College was its recognition by the Fukien Government as a College whose graduates could sit as candidates at the Chinese Civil Service Examinations—a recognition granted without any restriction on the missionary character of the College, and which at once added to the number of students, of whom there are now above 150. The year was marked by steady progress and diligence on the part of the lads, and Mr. Ding's meetings with them in December have not been without spiritual results. Teachers' salaries (Chinese) and other expenses amount to \$4,000 per annum. 165 pupils would meet all these charges. It is probable that the Honours leaving Certificate will be accepted in lieu of the entrance examination to the Hong Kong University. The College Y.M.C.A. has done fine work during the year—its meetings and the addresses of Pastor Ding the chief means of the conversion of one of the Chinese teachers and two of the students.

The Union Middle School.—Fifty-four lads enrolled. The standard is being raised; but already good work is done. Pastor Ding's talks, prepared for by a C.E. Society and weekly prayer-meetings, impressed the boys greatly. 'Young China' was in evidence. Two or three lads had to be disciplined, and two lads besides had to be hindered from a hasty adoption of Western methods of courtship!

II. YUNGCHUN.

The Mission Staff.—Dr. Preston Maxwell and Mrs. Maxwell; Misses Ross, Ewing, J. Ewing.

To Yungchun (10,000 inhabitants), the first resident missionary, Dr. Cross, was sent out in 1893.

Ordained Chinese Ministers.—Rev. Lim Chiam-to, of See-san; Iap Pi-khian, of Pi-aw.

There has been no ministerial missionary in Yungchun during most of the year. The Yungchun pastorate, vacant a year ago, remains still unfilled. Its latest unsuccessful call was addressed to the minister of the West Street Church, Chinchew, who has had a successful ministry there of fifteen years. His people besought him not to leave them 'with bitterness of heart,' many of them weeping and declaring 'that they would not go home to eat, and their hearts would know no peace,' if he accepted the Yungchun call. He agreed to remain at least two years more in Chinchew, and Yungchun was once again disappointed, to Dr. Maxwell's great regret.

The Medical Work.—In-patients, 1,157; out-patients, 3,139 (including 350 sick folk seen in their own homes and on itinerations). In these memorable years in China—1911 and 1912—Dr. Maxwell says: 'New doors for the Mission have been opened.'

'Perhaps one of the most marked features of the Revolution is the way in which those belonging to the Church have had responsibility thrust upon them by their non-Christian countrymen. Whatever the Chinaman may think of the Gospel, he knows that the Christian is far in advance of others in truth and upright dealing. During the Revolution all around us the roads were unsafe and highway robberies frequent. But the villages in the Yungchun Valley united in self-defence and formed a cordon for mutual protection.'

A contributing cause of peace in the troubled months was the open hospital 'crammed with patients, and the Boys' and Girls' schools going on as usual. When a message came up from the Consul advising that women and children should be sent to the coast,' an advice concurred in by the acting Viceroy of the Province, 'we were begged by merchants and others not to leave, as it would certainly start trouble. The Yungchun Hospital was the only one in the interior of Fukien which remained open during the Revolution.' Advance along all lines of the medical work is reported, 'but

what we rejoice in most of all is a distinct advance in the willingness to hear the Gospel message.'

There is no Government doctor for the Yungchun troops, and the military commander, a great friend of the hospital, sends his sick soldiers to Dr. Maxwell. 'The Civil Magistrate of Yungchun appointed the hospital to be the official opium refuge for the district. Opium smokers come to us with a certificate from him, and a fixed sum is paid for each man treated. They stay in the hospital for fourteen days, and then go back to the magistrate's office with a certificate of cure. An ex-opium smoker, now a member of the Church, is the attendant on these wards.'

The W.M.A. ladies, Mrs. Maxwell, the hospital preacher, Dr. Maxwell himself, all take part in the out-patient services and in visiting the wards. The Misses Ewing also visit former patients in their own homes. Some of the patients have come with the old fears—*hearts, livers, eyes*, probably to be torn out for medicine; in their dread refusing needed operations and going home to die.

Some surgical cases were of unusual interest: a tumour weighing over fifty pounds was removed from a woman who brought her grave-clothes to the hospital believing that she must die; a young wife, whose husband sent her back to her own home so soon as he discovered that she was suffering from a long-standing disease and demanded the return of her purchase money, but took her back when she was cured in the hospital; a man found one morning collapsed and groaning in the court of the hospital, whose life was saved. He is the proprietor of a large pottery shop in the town, from which the hospital buys all the rice bowls for the patients. Such cases as these, what openings into hearts they must secure! The hospital equipment, thanks to the generosity of home friends, has been considerably enlarged; the gateway finished, ventilation improved, an engine-house and room for a storage battery built, an oil-engine (four-horse power Harnsby) installed. The engine will drive the pump which fills the large water-tank and also the dynamo for electric lighting, the plant for which is waiting to be erected. Dr. Maxwell acknowledges gratefully the timely gifts of the home friends who have provided the means for these improvements, and the kindness of Mr. Lewis A. Smart and his assistant Mr. A. G. Chalkley, who have planned all the details of building and apparatus.

The Revolution has had its drawbacks. Dr. Maxwell's chief assistant was laid hold of by the general excitement and left. The students became insubordinate, quarrelled among themselves, and some of them may yet have to be dismissed.

For most useful parcels of hospital requisites from the Girls' Auxiliary Dr. Maxwell gives thanks.

Our home doctors will be interested in a note of some of the operations of the year, typical of the surgical work of all the hospitals: cataract, senile and juvenile (37 cases), iridectomy (13), entropion and trichiasis (9), pterygium (11), peritomy (3), ovariectomy (7), amputations (7), gunshot wounds (9), appendicitis, tracheotomy, fistula (32), necrosis (25), malignant growths (6), and many others.

In Yungchun, as more disastrously in Formosa, by typhoons in August and September, the September typhoon coming across from Formosa, the Mission buildings and some of the country chapels have suffered considerable damage. These destructive storms have inflicted loss on the Mission and still more serious loss on the people of the district. One country town in the north of the province, with 10,000 inhabitants, has only some twenty houses standing, and many lives were lost.

III. CHINCHEW.

The Mission Staff.—Rev. Henry Thompson and Mrs. Thompson; Rev. Alan S. M. Anderson, M.A.; Mr. Reginald A. Rogers, B.A.; Mr. L. Kingsley Underhill, B.A.; Dr. Paton and Mrs. Paton; Misses Ramsay, Duncan, MacArthur, Mackay; Drs. Edith Bryson and Louisa G. Thacker.

In 1859 Dr. Carstairs Douglas paid the first missionary visit to Chinchew (300,000 inhabitants, a city of literary fame). In 1866 the Anhai Church opened a preaching hall in the city. In 1881 Dr. David Grant settled in Chinchew. His medical skill and his kindness and devotion conquered all opposition. In the Boxer year (1900) the military mandarin told the missionaries: 'You need not leave the city. The Church of the Jesus doctrine is pure and good. I shall protect you and your converts.'

Ordained Chinese Ministers.—Revs. Kho Tsui-hong, of South Street, Chinchew; Ngo Hong-pho, of West Street, Chinchew; Tiu Soan-chhai, of An-khoe; Ngo A-siu, of Phoa-noa; Tan Khun-tsoan, of Khoe-a-be; Si Kiat-siong, of Siong-see; Ng Jit-chheng, of Anhai; Iu Iok-se, of Koa-kio.

The Missionaries.—To the great regret of the Committee and to his own profound sorrow, Mr. Campbell Brown, who was invalided home a year ago, is forbidden by the doctor to return to China. The Committee is taking advantage of his gifts as a Mission advocate by employing him for a year to plead for the Mission in Congregations and Presbyteries in England and amongst our friends in Scotland. Mr. Alan Anderson and Dr. Paton have both returned from furlough, Mr. Anderson accompanied by Mr. Lionel Kingsley Underhill, B.A., whose salary for three years is generously provided by a friend of the Mission. Dr. Paton, unhappily, feels compelled to return to England, this time for good, on account of the long and trying illness of his eldest child. His resignation also is accepted with greatest regret. Dr. Paton has given twenty-four years and Mr. Campbell Brown nineteen years of Mission service, both with conspicuous devotion and ability. A new doctor has been appointed for Chinchew, Mr. Henderson Lamb, M.B., Ch.B., Edin. Mr. Thompson, who was in Amoy during the furlough of Mr. Wales, has meanwhile returned to Chinchew. The vacancies in Yungchun and Chinchew urgently demand appointments. Alas! men cannot be found.



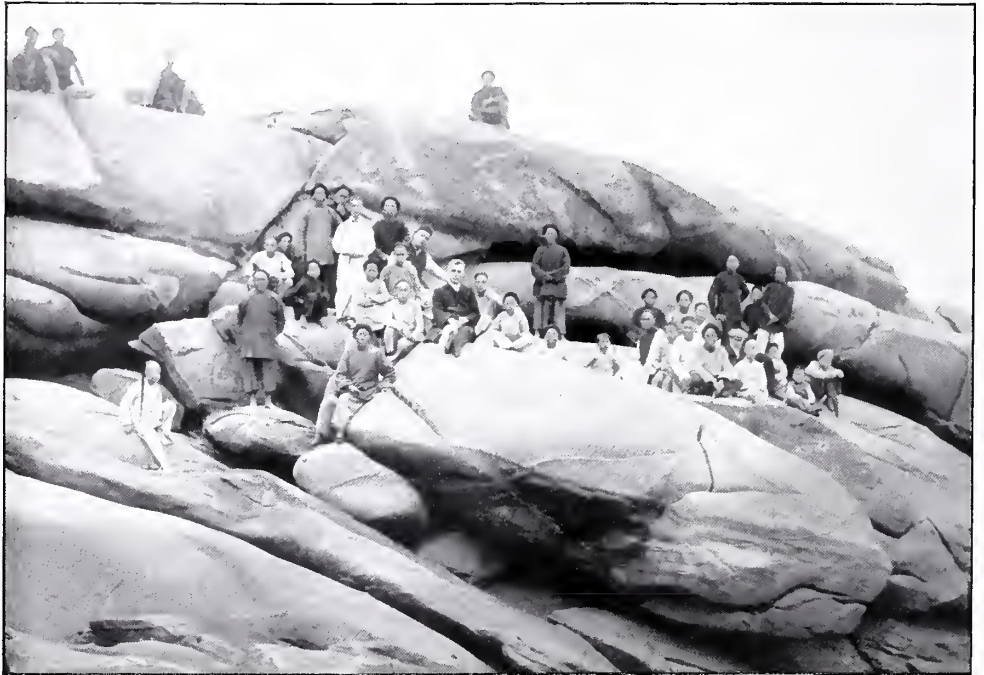
A CORNER IN THE CHINCHEW W. M. A. HOSPITAL



W. M. A. HOSPITAL, CHINCHEW: SOME OF THE HELPERS



CHINCHEW KINDERGARTEN AND MISS MACKAY



SIONGSEE CHRISTIANS AND MR. CAMPBELL BROWN
(At Tiger's Cave, their meeting place in days of persecution)

Stations.—‘ Dearth of preachers ’ in out-stations no doubt means here, as elsewhere on the Mission Field, the want of a sufficient preacher’s stipend. The cost of living in the new China increasing continually, the call for larger salaries is inevitable. In so far as it means the heightening of the Chinese standard of comfort, this need not be a matter for regret. And as the prices of labour and of farm produce increase, benefiting Christian folk as well as others, the giving capacity of the Church will also increase, and adequate provision for preachers be made by the congregations themselves. But in the difficult transition time there must be help from home.

New churches are being built at out-stations (Toa-u in the Khoe-a-be pastorate and Chioh-sai in the Eng-sek pastorate. Eng-sek is at present vacant, having in vain presented a call to the Phoa-noa minister. The Phoa-noa congregation mourns the death of Mr. Ung-seng, who gave the Church its Boys’ School and a preaching hall in a neighbouring village.

The Chinchew Bible School.—The future organisation and location of the Bible School are under consideration by the Amoy Mission Council. It has already sent out men to work at some of the vacant stations; not, indeed, with the full equipment of preachers from the Theological College, but earnest evangelists who know well the vernacular Bible.

The Bible School students take it in turns to conduct a service every evening in a preaching hall at the Earth Gate of the city. They also supply six stations near the city on Sundays. The minister of the West Street Church, Chinchew, has borne the largest share in the teaching in the Bible School and has been helpful also in the Boys’ School. Some of the Christian women are zealous evangelists; on Sunday, as soon as service is over, they go into neighbouring houses to visit and preach. ‘ Those who hear the Gospel of Jesus Christ from them are not few.’ (*Amoy Church News*). There were 12 students last year, this year Mr. Alan Anderson is to act as Principal and Iu Iok-se, the present Koa-kio pastor, is to be Tutor.

A Children’s Church.—The Kindergarten in Chinchew (the children all under ten) has started a Sunday afternoon service of its own, conducted by the Biblewomen. ‘ A prize is given to everyone who brings a new member, and a large number of children from outside families have been brought in. The addresses are so lively and interesting that everyone likes to go.’ (*Amoy Church News*.)

The Boys’ Schools.—The High School and the Primary School are already flourishing, but larger progress may now be looked for under the three missionary teachers—Mr. Alan Anderson, Mr. Rogers, who has passed his language examination with distinction and is now in full work, and Mr. Underhill, who, while energetically attacking the language, takes some classes.

For new school buildings the Committee has given a considerable grant, and Mr. Anderson will himself raise a further sum amongst private friends. When the schools are thus adequately housed, they should be

in all respects worthy of the Mission in a city not a little proud of its literary distinction. There were 122 names on the roll, 12 in the Middle School, 48 in the Higher Elementary and 62 in the Lower Elementary Schools. Almost half the boys in the Lower Elementary School were from non-Christian homes. 'The spirit prevailing generally in the schools was happy and law-abiding. A friendly Mandarin gave the school the use of a former military drillground—"an excellent football field."'

The Medical Work.—In-patients, 707; out-patients, 1,663 (including 468 sick folk seen in their own homes). Dr. Paton was on furlough through most of the Mission year; a Chinese assistant, Mr. Yap Sin-hun ('a valuable asset,' Dr. Paton calls him) in charge—an experiment, like Dr. Riddel's in Wukingfu a few years back, 'undoubtedly a success.' In spite of the difficulties and dangers of the Revolution, the number of patients, operations and inoculations for plague, kept up well. The hospital has been self-supporting, as in former years.

Two students completing their five years' course have gone to neighbouring cities and opened medicine shops, a profitable business. The native staff is thus limited at present to two students and one assistant. In the absence of a strong Government opium growing and opium smoking and the use of the morphia syringe have all increased in and around the city, and gambling tables have multiplied—on the main streets, moreover, whereas formerly they hid away in side streets. The peace of the city is secured more by societies into which the people have banded themselves for mutual protection than by Government officials.

IV. CHANGPU.

The Mission Staff.—Rev. John Watson, M.A., and Mrs. Watson, Rev. H. W. Oldham; Dr. J. Howard Montgomery and Mrs. Montgomery; Misses Maclagan, Lecky, Edith Herschell.

To Changpu (20,000 inhabitants, 40 miles south-west from Amoy) a preacher was sent in 1879. In 1889 it became a Mission centre.

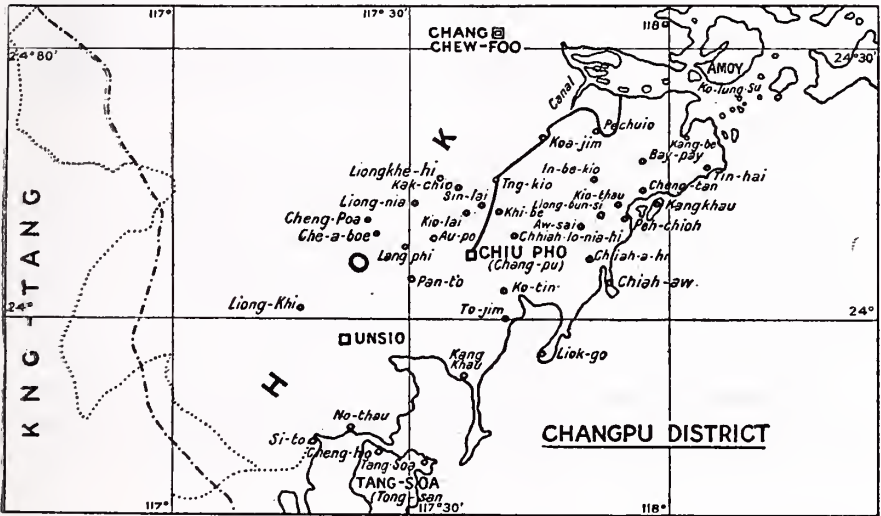
Ordained Chinese Ministers.—Revs. Ngo Pay, of Changpu; Lim Bengtek, of Unsio; Ngo Aw-kun, of Gaw-chay; Chhi-Chheng-kiat, of Kio-lai; Li Sin-to (of Bay-pay); Iu Un-sin, of Tung-kio; Na Ju-khe, of Liang-bun-see; Tan Khe-hong, formerly of Kio-lai; Ng Chhong-hai, of Tang-soa.

State of the Field.—There was some trouble in the Changpu district at the time of the Revolution, bands of robbers roaming about the country, finding in the unsettlement an opportunity for plunder. Since they were dispersed by the Government troops there has been no further disturbance, and now, Mr. Watson reports, 'the relations between the Church and the people outside are happy, both in Changpu and Unsio, and there is everywhere a great readiness to listen to the glad tidings. Our teaching is good, the people say; only when they are urged to come to the church for further instruction they plead, "No leisure," or "If we cease work

on one day in seven, how shall we make a living?" Or if they happen to know something of the demands of the Christian life, they will even frankly declare, "We cannot live up to it."

Preachers' Monthly Meetings.—They are held at different stations, lasting for two or three days. During the day the missionary meets with the preachers for Bible study and conference, and in the moonlight evenings—the dates are fixed so as to give moonlight evenings—they go about by twos to evangelise the country places near.

They visit villages where there are Christians or relatives of Christians who may be expected to welcome them. 'For instance, in November a deacon took us to a village away in a lovely valley among the hills, where he had a cousin, who gave us dinner. At dinner-time the men came home from the fields, and we preached fully two hours to them. We often arranged to be in a village at mid-day and so get the men.



During the summer vacation I had a group of preachers and pastors and teachers at Pechuia, when I gave them the substance of Chadwick's "Pastoral Teaching of the Apostle Paul."

Preachers' Examination.—This year the subjects of examination set by all three Amoy Protestant Missions for their preachers were Regeneration, the Life of the Apostle Paul up to the Planting of the Church at Philippi, with Zephaniah and Philippians for exposition. On Zephaniah there was a very useful aid specially prepared by Mr. Oldham. On Philippians there is an excellent commentary by Mr. Campbell Brown.

To each preacher Mr. Watson gave a portion of Philippians on which to prepare an expository lecture, delivered as each in turn conducted worship when they came in to Changpu for the examination. Most of them did remarkably well. One lecture moved me as I have never been moved on such an occasion. The lecturer brought me anew to survey the

wondrous Cross, when speaking of the first verses of Philippians 2. The Chinese pastors assist at the examinations, and often give very helpful criticisms and hints both as regards substance and delivery of these discourses.

One of the preachers spoke of the examinations as purely voluntary. 'Not quite,' Mr. Watson said. 'You are free to be a preacher or not, but being a preacher you must do the duties of a preacher, one of which is continual study of Scripture and Christian doctrine, to fit you for guiding the thoughts and lives of the people.'

The Boys' School.—A new commodious school building is to be erected and the standard of the school raised so soon as the establishment of a strong local government makes it advisable to proceed to build. Special meetings held before Mr. Oldham came home on furlough brought several of the older boys to decision. On Friday evenings there is a Christian Endeavour meeting, and until the summer examination drew near the pastor had a class for the boys on Saturday afternoons. On the results of the examination depended not only the boys' places in the school forms, but the awarding of some bursaries provided by Mr. Oldham, sufficient to pay the school fees for part of the year.

Mrs. Watson keeps the school accounts; inspects the class-rooms every week to see that all is clean and in order; teaches English two hours a day on four days of the week; and during Miss Maclagan's furlough is carrying on her class for 'Romanised' three or four hours weekly. If Mr. Watson is in Changpu and can take the English class, she goes out with the pastor's wife or a Biblewoman to visit the women in their homes—women who are beginning to come to church and the mothers of non-Christian pupils in any of the Mission schools.

The Medical Work.—Dr. Montgomery returned from furlough at the end of the Mission year. The hospital is crowded, Mr. Watson says, and the enlarged church is nearly full every Sunday.

SWATOW DISTRICT.

(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Swabue.)

I. SWATOW.

The Mission Staff.—Rev. Dr. Campbell Gibson and Mrs. Gibson; Rev. P. J. Maclagan, D.Phil., and Mrs. Maclagan; Rev. J. Steele, M.A., and Mrs. Steele; Rev. H. F. Wallace, B.D. (Anglo-Chinese Collège); Rev. T. Campbell Gibson, M.A.; Dr. Lyall and Mrs. Lyall; Dr. Whyte and Mrs. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Mr. Alfred W. Edmunds, B.A.I. (Anglo-Chinese Collège); Misses Black, Harkness, Brander, Paton; Drs. Nina H. Beath and Marguerite Ross.

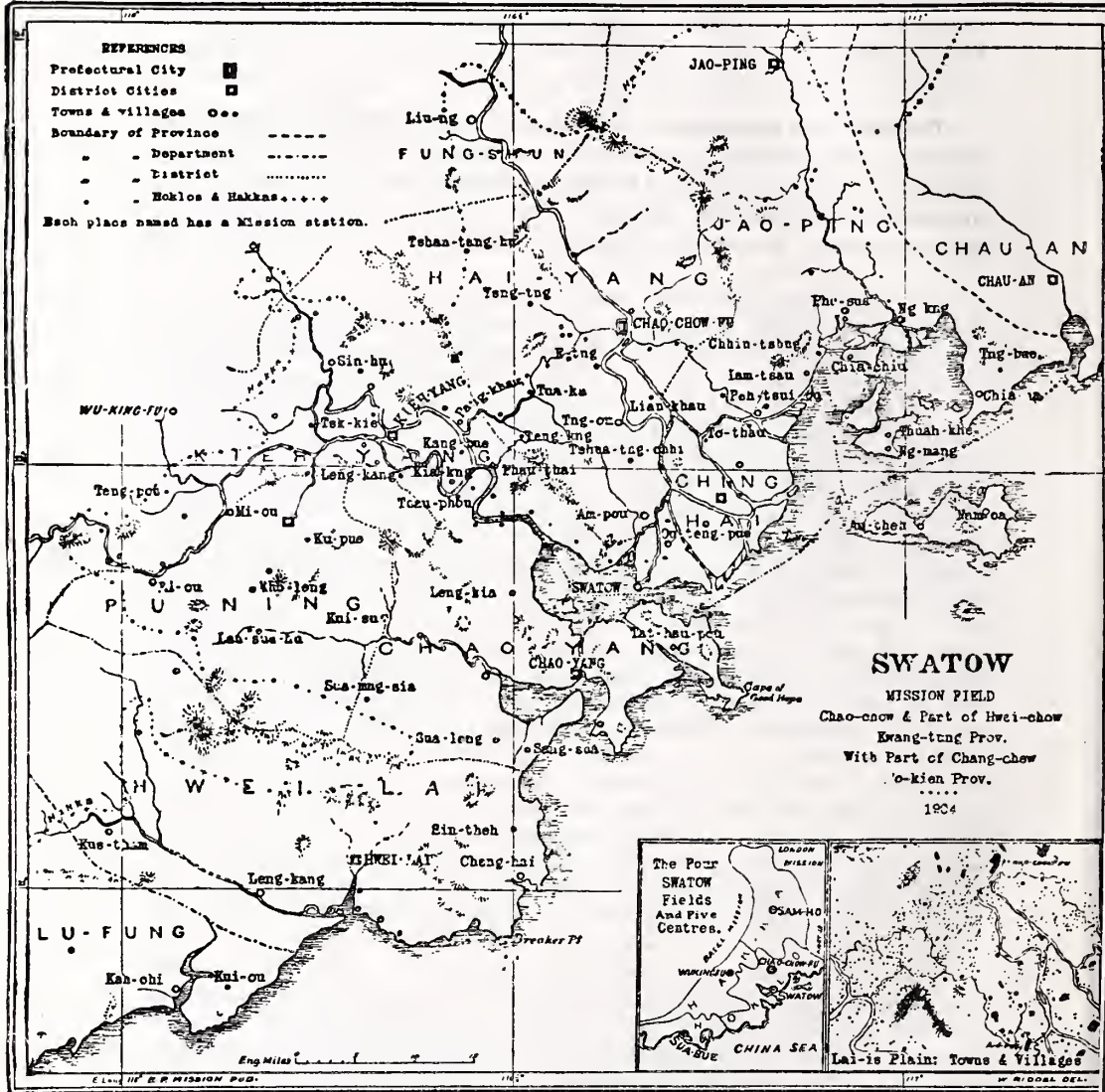
In 1856 Mr. Burns and Mr. Hudson Taylor preached in and around Swatow, Mr. Burns' headquarters for the next two years. The City of Swatow has a population of 25,000.

Ordained Chinese Ministers.—Revs. Lau Chek-iong, College Tutor; Hau It-tsho, Teacher, Kieh-yang Higher Grade Primary School; Lim Chiang-tsau, of Swatow; Kuan Chip-seng, of Iam-tsau; Lim Huang, of Miou; Lim Kau, of Kah-chi; Lim Siu-thien, of Chia-na; Ng Siu-teng, Swatow Hospital Preacher; Lim Mo-tsai, of Kia-kng; Lim Tong-sam, of Pang-khau; Khu Ke-siu, of Kieh-yang; and Te Hu-nguan, of Teng-pou.

Towards self-government, self-support, and self-propagation.—On behalf of the Mission Council, Dr. Campbell Gibson invited the Swatow Presbytery, at its October meeting (1912), to assent to an important step towards the goal of the Mission—a self-governing, self-supporting, and self-propagating Church.

Seven years ago (in 1905) the Churches of the Swatow district (including, also, those connected with Chaochowfu and Swabue), 73 in number, contributed 80 per cent. (\$5,009) of the salaries of their ministers, preachers, and teachers, the home Church finding the remaining 20 per cent. (\$1,270). In 1911 the native Churches (now 78 in number) contributed for the same purpose \$7,587; 50 per cent. more than in 1905, but only 67 per cent. of the whole sum needed for salaries; the home Missions funds being called on for \$3,770. More stations require more preachers. The new educational demands necessitate more and better qualified teachers. The standard of the primary schools has been considerably raised, so that their scholars may be prepared for the stiffened High School entrance examination. 'The strain on the teachers has greatly increased, and the provision of one preacher and one teacher, which was formerly the maximum staff for a few of the larger congregations, is now the common requirement for many. The practice of one man acting both as preacher and as teacher, hitherto tolerated as an unfortunate necessity, is now becoming impossible. Several of the larger congregations employ two teachers in addition to the preacher. The Swatow congregation employs altogether a staff of eight persons—the minister, an assistant preacher, and six school teachers. In the past year it has maintained this staff out of its own contribution to the "Preaching Fund" with the addition of the school fees, and yet has been able to contribute a surplus of \$136 to the aid of weaker congregations.' A third cause of the increased charge on the 'Preaching Fund' is reported from all our Mission centres, 'the absolute necessity for an increase all round in the salaries given to ministers, preachers, and teachers.' Dr. Gibson notes with cordial appreciation 'the uncomplaining patience with which the preachers and teachers as a body have carried on their work, while receiving from the Church and the Mission together what is after all only a meagre maintenance.' The Committee has assisted the Swatow Churches to make their salaries more adequate by a grant of dollar per dollar to meet any increase on the average amount raised for the Preaching Fund in the years 1907 to 1909, on condition also that givings for other Church purposes are not diminished. More than \$2,000 became thus available for additions to salaries in 1911, and nearly as much in 1912; the monthly salaries being somewhat increased and also the allowances for young children.

The Swatow Mission Council, reviewing the history of the Preaching Fund, came to the conclusion that the time had come for addressing an invitation to the native Church to 'take on itself the burden of independence; the Presbytery assuming at an early date the whole responsibility and control of the whole staff of



preachers and of primary school teachers, as well as of the ministers who are already wholly under their control.' The Presbytery was first reminded that when it was established, in 1881, it resolved: 'That the local Church ought to be self-governing, self-supporting, and self-propagating; therefore in the future, when the Church is



SWATOW WHARF



SWATOW ANGLO CHINESE COLLEGE: THE COLLEGE Y.M.C.A., 1913
(Mr. Edmunds and Mr. Wallace sitting in the centre)



DOUBLE ISLAND, SWATOW



SWABUE, DOCTOR'S HOUSE
(Mr. Sutherland's, to left)

stronger and its members more numerous, all matters must revert to the office-bearers of the local Church, that they may bear the responsibility, and bring the people of this country to the way of salvation, as is our earnest hope.' Asking the Presbytery to assent to the conviction that this time had now almost arrived, notice was given of a motion to be considered at the spring meeting of the Presbytery, as follows :—

' 1. On a date to be fixed by the Presbytery and the Mission Council jointly, the Presbytery shall take on itself the charge and control of all the existing congregations and of all other congregations which the Presbytery may afterwards approve and accept.

' 2. At the date fixed the Presbytery shall undertake the general control, appointments, discipline, and support of all preachers, primary school teachers, and chapel-keepers at present holding appointments from the Mission, and of all others whom the Presbytery may afterwards approve and accept.

' 3. The Presbytery shall annually, as hitherto, set aside the sums required for salaries of the ministers in each pastorate, and thereafter the rest of the "Preaching Fund," along with the congregational primary school fees, shall be at the disposal of the Presbytery in order to provide and pay the salaries, travelling expenses, &c., of preachers and primary school teachers.

' 4. The Presbytery shall annually prepare in advance an estimate of income and expenditure for the coming year; and in the event of a deficiency the Mission Council will willingly join in requesting the Presbyterian Church of England to give aid in proportion to the measure of liberality shown by the members of the (Chinese) Church.

' 5. All rules for the payment of salaries shall be under the control of the Presbytery, and shall be from time to time determined by the Presbytery.

' 6. While the Presbyterian Church of England continues to give aid to the "Preaching Fund," the Presbytery will willingly appoint some of the foreign missionaries to take part in managing the appointment, discipline, support, &c. (of the preaching and teaching staff).

' 7. In the future the Mission Council may still open chapels and employ preachers and teachers; but until such chapels, preachers, and teachers are approved, accepted, and taken under charge by the Presbytery, the foreign Mission Council shall itself care for them.'

The Synod will regard this action of the Mission Council with all the interest due to a forward movement of supreme importance, and will join the Committee in the hope that the native Church may accept a responsibility and authority which the Church of thirty years ago held to belong to it so soon as number and resources should permit. 'It will take some time,' Dr. Gibson adds, 'to work out the transition, but we have thus put it clearly before the Church here, that so soon as they are ready for the transfer, we are ready to make it. . . . It seemed at the October Presbytery as if the first impression on the minds of the best men was all we could wish. There was evident gratification that such proposals should be made to them; and at the same time a sober recognition of the call thus

made on their faith and courage.' The May meeting of Presbytery may be another momentous epoch in the history of the daughter Church in China.

The total contributions of the native Church for all purposes are slightly in excess of the Christian givings in 1911, though the 'Preaching Fund' has fallen off a little—not astonishing in the exciting year of the Revolution, and besides with several vacant pastorates.

Growth of the Church.—1912 has seen a larger number of adult baptisms (253) than any previous year; the net increase in communicant membership being 184. 'There are always numbers of people waiting to be received into the Church, so that the number of adult baptisms each year varies, not with local willingness to receive the truth, but directly with the amount of energy we are able to throw into the work of receiving the applicants. Will friends at home lay it to heart that success in gaining converts depends more on conditions in England than on any conditions in China?'

The Theological College.—The Revolution disturbed all the Mission educational work. Now that order has been so far restored, students are again steadily at work. In the dearth of preachers, not only the five men who had finished their course, but six who should have had another year in the College, were sent out to work at the beginning of the year; all of them were at once absorbed. The College was in Dr. Gibson's care and the usual studies were pursued.

Anglo-Chinese College.—The number of students in the first term of the year was sixty-nine; in the second term, when the Revolution fever had abated, seventy-nine, the record figure so far, 'taxing our accommodation' (Mr. Wallace writes) 'almost to the limit.' Work and conduct of the students were entirely satisfactory, and the lads who enter the College now are better prepared to profit by its curriculum than in earlier years.

To bring the College into line with Government Colleges, its curriculum 'is now defined as comprising four years of Middle School grade, and two years of Collegiate or "University Preparatory" grade; a preparatory year being provided before the Middle School course for those who, on entrance, are not up to that standard. The standard has been raised in Chinese and mathematics, and a higher standard for entrance is required. In future the year will be divided into three terms of three months each, as laid down in the regulations of the (Chinese) Board of Education, the (Western) solar calendar being followed instead of the lunar, as hitherto.'

Of six lads who completed the preparatory course at the end of the year one is the son of Mr. Lim Huang, the Kia-kng pastor; another is the son of a preacher of long standing, a good student, 'one of the chief pillars of the College Y.M.C.A.' Another is the son of Mr. Tan Hou Teng, whose munificent gifts founded the College; and a fourth is a brother of one of the two Chinese gentlemen who gathered additional gifts for the building of the College

from non-Christian Chinese. Four of the six are active Y.M.C.A. members ; and all six mean to go on to the two years' higher course.

Pastor Ding's visit to Swatow last autumn, and his four addresses in the College, greatly impressed the lads, and added numbers and aggressiveness to the Y.M.C.A., 'which is now as it was not before, a dominating factor in the life of the College.'

Mr. Edmunds has passed his final language examination ; 'a very good record,' Mr. Wallace says, 'considering that he had practically no opportunity of study during the seven months when I was at home, and has been teaching two or three hours a day ever since he came. I need not say that I am glad that he will now be able to undertake wider responsibilities.'

The Middle School.—There are some thirty boys in the Middle School. 'We are pleased with the past session's work on the whole,' Mr. William Paton says. 'We are busy co-ordinating our School course with that of the Anglo-Chinese College, and if we are permitted, as we now propose, to erect a new Middle School near the College, the two staffs could co-operate, and greater economy and efficiency would be secured.'

'This afternoon (February 2),' Mr. Paton adds, 'one of our promising young preachers, named Peter (in Chinese Pi-tit), and two elementary school teachers came with me to preach in some of the neighbouring villages. In one place we found a room where men off work are wont to congregate. There were quite a number of wharf labourers who had nothing to do, the day being Sunday, and they listened respectfully to our addresses. On the way home Peter remarked, "Most people now know that they ought to worship God, but they have not yet come to the point of decision. Preaching to the heathen is much easier now than it used to be, and the preacher is not frowned upon as in former days."'

The evangelistic opportunity is unlimited. Our missionaries, the staff sadly undermanned, think of it longingly, but are entirely unable to take advantage of it as they desire.

The Medical Work.—In-patients, 2,924 ; out-patients, 6,443 ; patients seen in their own homes, 858.

Ten years ago Dr. Whyte was sent out to be Colleague to Dr. Lyall. 1912 was the first year they were really together—furloughs and illnesses hitherto leaving only one of them in Swatow. But this must not continue, the great hospital (230 beds) and much outside work¹ making it simply impossible for one man to keep things going. During Dr. Whyte's present enforced furlough (after a serious illness) Dr. Wight is to be beside Dr. Lyall, and 'Dr. Sam,' long the invaluable senior Swatow Hospital assistant, takes Dr. Wight's place in Chaochowfu.

Like every other department of the Mission, the hospital work was interfered with in the first half of the year by the political tumult—sick folk afraid to travel to Swatow ; Swatow itself the head-

¹ Last year, for instance, a cholera epidemic, to which for a time Dr. Whyte had to give practically his whole strength.

quarters of opposing 'armies.' In the later months the hospital was very full. While 'the battle of Swatow' (in March) was raging between two bands (both of the Revolution party) the hospital was respected by both, though to seize it would have given an advantageous position to either force. Wounded soldiers of each of the bands made friends in contiguous beds, yet some of them at least ready for further strife.

'During one of the alarms of that time half a dozen convalescent soldiers ran out of the hospital with bombs in their hands, thinking that the fight was on again. The bombs had been secreted in their clothing all the time they had been in the hospital. We dismissed them the same day, but this did not disturb their equanimity in the least. Every morning saw them back as out-patients to have their wounds dressed. Besides wounded soldiers, we have had a much larger number of gunshot and bomb wounds caused by the careless, happy-go-lucky handling of firearms and bombs by ordinary Chinese.' The new authorities send their sick soldiers still to the hospital—'friendly and pleasant patients,' but mostly men of other provinces and other dialects.

'While the cholera epidemic of the summer was on, the old Chinese fort and the Thai-hong temple were placed at our disposal for the cholera cases, making the treatment more easily and successfully managed. Later, \$500 were given to the hospital in recognition of the many lives saved. In August both Drs. Wight and Chalmers very unselfishly spent most of their holiday in giving Dr. Whyte a helping hand.'

Since the spring of last year the new hospital preacher, Ng Siu-teng, an ex-pastor, himself a fruit of the hospital, has received 136 patients into his applicants' class; mostly people who had never before been in the hospital and knew nothing of the Gospel when they came; 'the large majority of them from villages where there were no Christians.'

'Four soldiers joined the applicants' class. A man, his wife, and an uncle rented paying wards, and within a few weeks of their coming became interested. They bought books and soon got an intelligent knowledge of the Gospel. The wife, twenty-seven years old, applied first, then her husband, and very soon the uncle also. Another case was that of an unfortunate girl of eighteen, brought to the hospital at the time of the Revolution, having been accidentally shot. She was with us eight months. She learned to read the Romanised colloquial in two weeks, when getting better, and soon got a good knowledge of Gospel stories. The man to whom she belonged found her only an embarrassment as he had already two wives. He therefore gave her a "paper," in which he gave up all claim to her. She is now in a self-respecting way earning her own living, and has recently been baptised and admitted to Communion.'

In the evangelistic work in the hospital Miss Harkness and native Bible-women and teachers have been daily helpers of the preacher, and the other missionaries have also taken part. Mrs. Lyall's drawn-thread fund has provided a valuable electric apparatus costing above £50.

Bookshop and Printing Press.—The Revolution hit the bookshop sorely; people immersed in the marvellous events of the year, and

with a battle occurring in the streets of the town, had no leisure or inclination for reading books.

Sales over the counter, sales by colporteurs, even sales to the pupils in the Mission schools all fell off. The shopman was caught away in the swollen stream. 'He had been a capable workman,' Mr. Steele says, 'until the popular movement began to take shape. Then his earlier training in the yamens became useful to the revolutionaries, and he left the shop to become paymaster to the forces in Swatow.'

The Printing Press has, however, had a busy year. The new Cylinder Press has turned out an edition of several thousands of the 'Character' Hymn Book—a slow and laborious piece of work if there had been only the old hand-press.

Colportage.—The British and Foreign Bible Society and the National Bible Society of Scotland give each a colporteur to the Swatow missionaries. But newspapers and 'popular works on the Revolution and its heroes, and the misdeeds of the Manchus, in form and price very like our tract literature,' have absorbed the spare money of the people, and the colporteur's books have had poor sale.

But 'the minds of the people are settling down,' and there will be a demand again, Mr. Steele believes, for the cheap and attractive books produced by the Chinese Christian Literature Society. And the Scriptures are in demand in and beyond the Church.

On the general situation Mr. Steele considers that the conditions of Mission work are not greatly changed.

'There is a little less belief in the idols, a little more readiness to discuss the teaching of the West; a somewhat fuller recognition of the brotherhood of men of all races. But there is no rush into the Churches, and the belief that Confucius is the all-sufficient saviour of the Chinese race is not now confined to the literati, a vanishing race, but is penetrating to the lower strata. Work, though not more difficult, is not much more hopeful because of the Revolution. But the youth of the country are awake. A bright lot of young fellows await the appeal adapted to their conditions. And the same applies, *mutatis mutandis*, to the girls. Young China must have a large place, if not *the* place, among the considerations which affect our planning for the future.' Pastor Ding's 'appeal to the students first, and then to the Church as a whole, was that the future of China is at present in the hands of the Christian Church.' His addresses will bear fruit.

II. CHAOCHOWFU.

The Mission Staff.—Rev. T. W. Douglas James, B.A.; Dr. Cousland¹ and Mrs. Cousland; Dr. Wight; Misses Gillhespy and Wells.

Chaochowfu (250,000 inhabitants) is the seat of a Taotai who governs the districts of Swatow, Chaochowfu, the Hakka fields, and Swabue; total population, 11,000,000. Early missionary visits were brief and stormy. In 1888 Dr. Cousland settled in the city.

¹ Dr. Cousland is still lent to the China Medical Missionary Association.

Ordained Chinese Ministers.—Revs. Heng Liet-kip, of Chaochowfu, and Sng Ui-bun, of Peh-tsui-ou.

The Medical Work.—In-patients numbered 839; out-patients, 4,406 (including 283 sick folk seen in their own homes). Dr. Wight's great sorrow last summer, the death of his wife, took from us one sorely missed. Mrs. Wight was deeply interested in the sick, and abundant in care and labour on their behalf. Her early passing is greatly mourned.

To the disturbance of the Revolution, the calamity of a great flood was added in the Chaochowfu district. Clan fighting also occurred in a group of villages near the city. 'Several villages were reduced to ruins, scores of lives sacrificed, and enormous damage done to growing crops, especially sugar cane, of which great tracts were burned. I have passed in my chair,' Dr. Wight says, 'between the firing lines; firing stopped to let me pass, and resumed at once when I was out of danger.' When peace was restored, patients began to find their way into the city in large numbers, both sick folk and men wounded in the fighting. September and October were exceptionally busy months.

The Revolution has undoubtedly, Dr. Wight believes, raised Western medicine, and especially Western surgery, in the eyes of the Chinese.

'A development here along that line has cost me my head assistant, Siau Hui-iong, a most valuable man, trained by Dr. Cousland and connected with the work here since its beginning. He and my students, along with the other men practising Western medicine in the city, formed themselves into a Red Cross Society at the time of the Revolution, and attended to wounded soldiers. Funds were subscribed to keep the Red Cross Society going after the troubles were over, and there was opened in the city a Red Cross Hospital entirely supported by the Chinese. The building was given free, is commodious and airy, and not at all unsuited for hospital work. Siau Hui-iong was asked to take charge at a salary more than double what we were paying him. His relations with us have always been of the best, and his influence with students and patients alike always powerful for good. A capable doctor and a first-rate preacher, his going is a very real loss to us. Of three students who have completed their hospital course, one remains as junior assistant. Four new students have entered, and the whole staff, two assistants, the hospital preacher, Biblewoman, nine students, and two or three coolies are Christians.'

Of worshippers brought in through the hospital Dr. Wight mentions one or two. A husband and wife, for example—both to be admitted to the Church ere long, he hopes—the husband limping still from a gunshot wound, the wife a cholera patient, snatched from death. 'At Liu-ng Mr. James baptised a woman the other Sunday. Her little girl died in the hospital two years ago from tuberculosis of the spine, after long suffering, and the mother has ever since been most attentive in learning the doctrine, and is undoubtedly a true believer. One hears of converts attending worship at out-stations who first heard the good news in the hospital.'



TEMPLE OF GOD OF WAR : TABLE FOR OFFERINGS



SERVANT AND HORSE OF GOD OF WAR



ACTION SONG—"THIS IS THE WAY WE WASH OUR FACE" (SWABUE)



ACTION SONG—"THIS IS THE WAY WE EAT OUR RICE" (SWABUE)
Little boy on right won't pretend

Dr. Wight himself, the Chaochowfu pastor and the students have assisted the hospital preacher in the conduct of the daily services, while Misses Gillhespy and Wells and Mrs. Wight, so long as she was spared, have taken part along with the Biblewoman in teaching the women patients. The hospital preacher had a good supply of Gospels and tracts for free distribution through the kindness of Blundellsands friends. 'It has been a great help,' Dr. Wight says, 'to have Mr. Douglas James with me. He is now getting into full work and making good progress in the language.'

Mr. Douglas James has been visiting stations and finding his way into the people's hearts. The summer floods in the Chaochowfu district were caused by the river embankments giving way at various points before the rush of the water swollen by heavy rains. Relief to those whose crops and homes were destroyed by the floods mostly took the shape of assistance towards the repair of the embankments, wages earned in this work providing food for the workers and their families. The missionaries were entrusted by the Swatow Chamber of Commerce with the administration of its Relief Fund. Mr. Douglas James, Dr. Wight, and Mr. Baker, of the American Baptist Mission, visited three places requiring embankment repair, to decide what grants should be given. They interviewed the village elders at each place, examined the gaps in the embankments, and then reported to the Relief Committee. The kindly succour so administered could not but prepare an easy road for the missionaries' message.

III. SWABUE.—THE YOUNG PEOPLE'S FIELD.

The Mission Staff.—Rev. David Sutherland and Mrs. Sutherland; Dr. R. Chalmers.

To Swabue (10,000 inhabitants) Mr. Sutherland went out in 1898. The Mission is supported by the young men and women in Fellowships, Christian Endeavour Societies, Guilds, Literary Societies, Ministers' Bible Classes not connected with Sunday Schools, and also those not belonging to any Society.

Ordained Chinese Ministers.—Revs. Phe Chek-li, of Tua-ua, and Tan Hai-tien, of Swabue.

State of the Field.—The new rulers in this district are not specially sympathetic with the Christian Church, but they have effected some outward improvements.

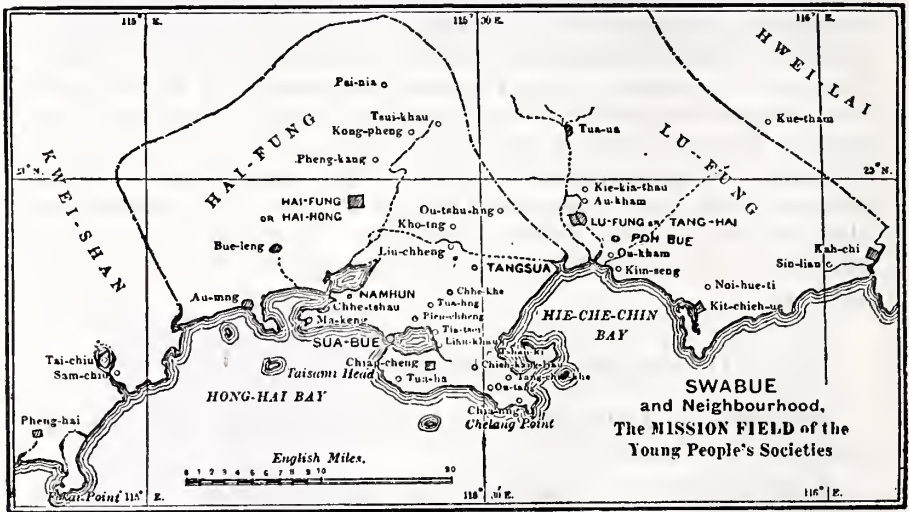
'At night,' Mr. Sutherland says, 'lamps are lit in the streets of towns, roads are repaired, the drainage system dealt with, and, best of all, the gambling tables have disappeared.' Foreign dress is becoming common.

Formerly a man whose dignity required him to wear shoes and stockings when paying a call would have carried them in his hand till he was near the house. Now he wears foreign footgear all day. 'He used to dry his winter hat in the sun at the beginning of spring and put it away till November; while in summer he wore only the bamboo hat of the

farmers. Now he has his summer straw and his winter felt, his collars and cuffs, his studs and links, all of which means a considerable increase in the cost of living.'

Dr. Chalmers reports much village and clan fighting following the Revolution, until the Republican officials succeeded in restoring order—not only between village and village, but in the town of Swabue itself, between its west and east ends. 'I made several trips into the west end,' he says, 'to see patients, but neither they nor their friends could come to the hospital for medicine.' (The hospital is in the east end.) One man trying to reach the hospital was severely beaten.

The Stations.—The Swabue Church, vacant for a considerable time, has found a pastor in Mr. Tan Hai-tien, headmaster of the Swabue Boys' Boarding School. Tua-ua prospers in Mr. Phe Chek-li's care. Chiu-kia, an offshoot from Kit-chieh-ue, needs a larger



place of worship. Poh-Bue, a comparatively new station, is making advance under a young preacher, who also teaches successfully a school of fifteen boys. Kongpheng hopes soon to have its new church. An Education Committee of the Presbytery is pressing for more efficiency in the Mission Elementary Schools in this day of educational demands. But that means where, as often, the preacher is also the teacher, that he can give less time and strength to his other work—one reason for a smaller number of baptisms last year than usual.

The Schools.—More schools and larger attendances are reported. The Swabue Boys' Boarding School sent out four boys after a four years' course. All four applied for admission to the Swatow Theological College; two of them, too young for college studies, are, for this year, helping in Mission Schools. Of the finishing class of the present year (seven lads, all of them Church members), one wishes to pass up to the Swatow Theological College, one to enter the

Swabue Hospital as a student; two go on to the Swatow Anglo-Chinese College.

Two lads who have not been at any Elementary School have attended the Boarding School for a year in preparation for the Swatow Theological College. They have done well, and may now pass on to the College. 'The conduct of the boys has been excellent. We weathered the Revolution without mishap, and it has been plain sailing ever since.' There are boys' schools at eight of the out-stations and girls' schools at three, a fourth to follow at Kit-chieh-ue when a teacher has been found.

During Mrs. Bell's visit 'women were in the majority in Swabue. At the Wednesday evening prayer-meeting ever since, someone is sure to pray that she may soon send an efficient lady worker for our district. Often somebody asks that this may be a subject of prayer in the home as well as in the Church.'

Another interesting visitor was a member of our Forest Hill Church (London South), Captain Nicholson of the Hong Kong Ordnance Department. He has been interested in Swabue for many years and, being about to return to England, wanted to know the present condition of the Mission so as to be able to lecture on it at home. 'We greatly enjoyed his visit.'

The little Swabue Mission Band longs not only for the lady missionary for whom the Wednesday evening prayer-meeting prays, but also for a second ministerial missionary. Mr. Sutherland gives Tuesday, Wednesday, and Thursday to the Boys' Boarding School. The rest of the week he is visiting stations. 'If we had another missionary,' he says, 'we could add another year to the syllabus of the school, which would make it more efficient, and the country work would be less hurriedly, and therefore more satisfactorily, done.'

The Medical Work.—In-patients, 333; out-patients, 3,411 (including 1,505 sick folk seen in their own homes and on itinerations). An increase of female patients is especially gratifying. 'We have long desired to have more women coming to us.'

The fighting at the time of the Revolution brought to the hospital a number of wounded men, many of them wounded by the bursting of their own guns and cannon; but they were most unwilling to part with shattered fingers or crushed hands. What with clan fighting and highway-men roaming the district, few people came to the hospital last winter. Then the numbers gradually increased, both in-patients and out-patients; out-patients on the last day before the hospital was closed for six summer weeks being over 100, the largest number Dr. Chalmers has had in one day.

Part of the hospital recess was spent in a medico-evangelistic tour, Dr. Chalmers accompanied by Mr. Sutherland, two hospital students, several preachers, and the hospital coolie. 'We visited four of our stations in the ten days—Kit-chieh-ue, Poh-Bue, Tang-hai and Tangsua—seeing 973 patients. It was an enjoyable time,

and has brought many people to the hospital and many calls to see sick folks in their homes—over 200 during October.’

‘The people round about us have great faith in their idols, and are often slow to come to us for help. A woman who lived just outside the Mission compound was very ill after the birth of a child. Her friends know that I attend such cases at any hour of the night or day, but instead of calling me, went to the Temple of Matsou, and by throwing up banyan roots before the idol, sought its help. They were told that the woman would get better. When at last they called me in, I found her breathing her last, though the idols had said that very morning that there was no cause to fear. The husband beat his breast in despair and said, “The idols deceive us.” The people in the east end of the town subscribed 6,000 dollars last spring to improve a temple, and 3,000 dollars more to rebuild a tiny temple under a banyan tree just outside our compound. I believe the poorest gave not less than six dollars, yet they grudge ten cents for medicine to make them well when they are ill.’

In the evangelistic work of the hospital Mr. Sutherland, the hospital preacher, the local preacher and schoolmaster, and the students have all taken part. The lantern slides sent out by home friends have been shown again and again, and have been much enjoyed—the Prodigal Son, the Flood, and the Pilgrim’s Progress special favourites.

The matron is bright and helpful, and has been much cheered recently by seeing an increase of women patients. ‘We have had several interesting cases of people seeking relief from the opium habit. Of some of them we hope to hear later, as they have gone home to their village, where we have a chapel, with a real desire in their hearts to worship God.’

By the help of a grant from home a store-room, a students’ bathroom, and some other additions to the comforts of the workers are being provided. The number of patients last year was the largest ever treated in the Swabue district, an increase chiefly due to itineration work and outdoor visits. But ‘what we hope for is to have more in-patients, believing that medically and evangelistically the opportunity rests there.’

THE HAKKA COUNTRY.

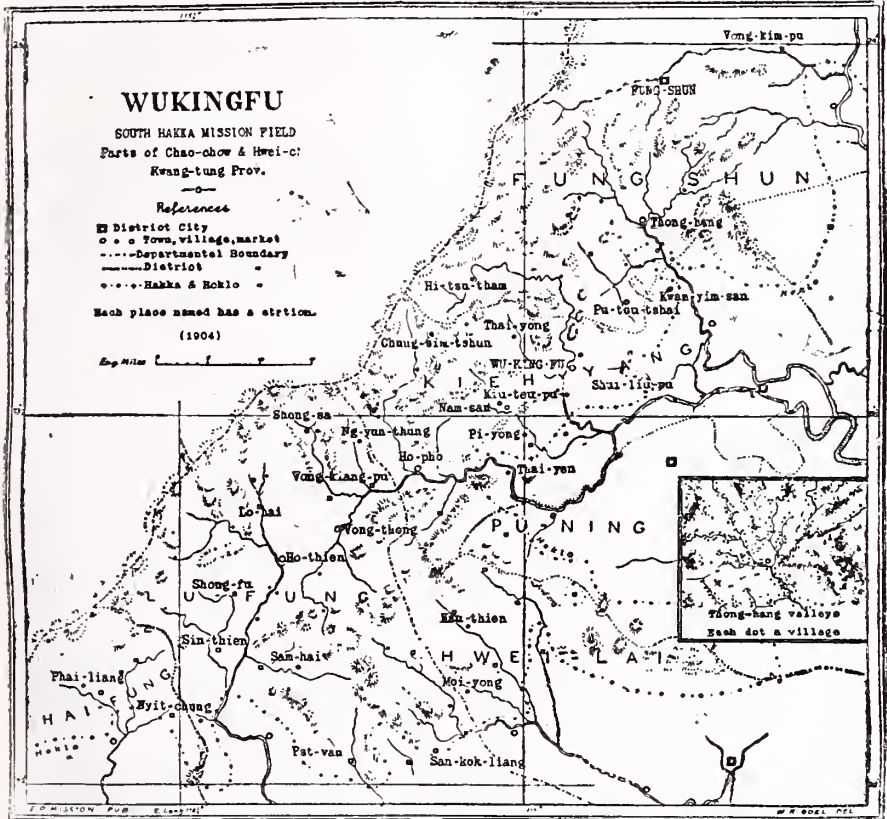
I. SOUTH HAKKALAND.

The Mission Staff.—Rev. Murdo C. Mackenzie and Mrs. Mackenzie; Rev. W. B. Paton, M.A., and Mrs. Paton; Rev. D. B. Mellis-Smith, B.A., and Mrs. Mellis-Smith; Dr. Norman B. Stewart and Mrs. Stewart; Misses Balmer, Duffus, Probst.

Ho-pho was opened as a station by the Swatow Missionaries in 1871. A Missionary to the Hakkas was appointed in 1877. In 1882 Wukungfu became the Hakka centre—a cluster of villages (population 5,000).

Ordained Chinese Ministers.—Revs. Phang Khi-fung (College Tutor), Phang Tshiang, of Wukingfu; Tsen Mien-lu, of Thonghang; Tshai Yung, of Ho-pho; Chhin Tet-Chin, late of Hothien.

Growth of the Church.—There were ninety-eight adult baptisms during the year, a net increase of seventy communicant members. The Thonghang pastorate has had thirty-one adult baptisms. With Mr. Paton at home and Mr. Mellis-Smith busy with the language, Mr. Mackenzie was tied to the College, and visitation of stations was almost impossible. But the Chinese pastors kindly helped by visiting stations beyond their own districts.



In Christian Giving the Hakka Churches are moving towards the higher level of Formosa and Amoy. For preachers' salaries (£250) they gave £60 last year. There has been great distress amongst Hakka folk, rice costing much more than usual, a poor crop and heavy import duties. The autumn harvest, however, was abundant, and rice is selling at a reasonable price. The Church funds will, no doubt, benefit by the increased prosperity of the people.

The College.—The Revolution excitement was in the students' blood a year ago, and the College studies suffered, some of the men, indeed, leaving at what they believed to be the call of their country.

They are all back, and working with diligence. Of the twelve students four are North Hakka men. Four have just gone out as preachers, and there are six entering the College. Each student costs the Mission £7 annually. The men are slow, when their College curriculum is finished, to seek licence as preachers. Probably here, as elsewhere, the salary difficulty blocks the way.

The union of our Colleges in China finds a warm advocate in Mr. Mackenzie. 'Our men are not being thoroughly equipped to meet and deal effectively with the spirit of the times. Much advanced and specialising work is needed. Hakka and Hoklo (Swatow) dialects are bound to give way to Mandarin as a medium of lecturing.' Chaochowfu would be a central place for Swatow and Hakka students. 'The city with its large population would afford excellent scope for practical training in pastoral work.'

The Middle School—From the School with its sixty or seventy pupils five now go on to the Theological College. As in the College, so in the School, the lads have been working better than last year. The fees for board and tuition are to be raised. At present the cost is more than half borne by the Mission funds. 'The boys who have gone to more advanced schools in other provinces to finish their education have given a very good account of themselves, and are quite a credit to the Wukingfu School.'

Many of the boys desire a medical training. 'We do not grudge them to the medical profession. Their countrymen are in sore need of their services, and their knowledge of medicine and disease, so much superior to that of the native doctor, is much appreciated. The new Post-Office service may also provide openings for our scholars.' The Girls' School under Miss Balmer has sixty pupils. 'At almost all our stations there are women who have passed through the Girls' School; their manner, bearing, intelligence, everything about them a striking contrast to the ordinary Chinese woman. The old fear that school life would unfit the girls for home life has been completely falsified.'

Primary Schools.—360 boys in eighteen schools. 'Some of the schools cost us nothing. But, even where that is not so, they are necessary for Christian children. The average salary of a teacher is £6.'

The Printing Press.—The Gospels have been printed in 'Romanised'—that is, using our letters; the hymn book in 'Character.' Romanised books are not much liked, even by the Christians; unfortunately, since they are so much more easily read than books in Character. The *Church News* has been discontinued for want of support. Its place is so far taken by a 'newspaper issued by the native medical men of Chaochowfu, purporting to be Christian. Each number contains the more spicy news of the various Churches.'

The Marriage Question.—That to be 'unequally yoked' is as undesirable as in St. Paul's day is recognised in Christian circles.

A girl who has just left the Mission School, daughter of a Christian doctor at Thaipu, was asked in marriage by a young man holding a good

position in a Government school, but not a professed believer. The girl said to her father, 'I would not marry a man who was not a Christian; I could never be happy with him.' There is less risk of disaster when a Christian lad marries a girl from a heathen home. If a non-Christian girl consents to go to a Christian home, the understanding is that she will be a worshipper of God.

The Revolution.—Things have settled down after last year's turmoil. In country places no great interest was taken in the political change. 'The people did not raise their eyes from the soil to see what was happening.'

'Idols are faring badly; a time-honoured temple at Thaima, near Samhopa, was visited recently by a band of young men carrying rifles in their hands, who opened fire on the dead idols, which soon lay a mass of rubbish on the floor.' Often the temples are requisitioned for school accommodation. Officials and people are united in an anti-gambling crusade. 'In a neighbouring town two men who gambled in defiance of official orders were seized and shot without a word of explanation asked or offered.' But opium-growing has been renewed; the Republican officials not yet strong enough to prevent or punish offenders. Here as elsewhere there are signs of a wish for a Chinese Church independent of the foreign missionary, a movement the missionaries will not oppose but only seek to guide.

The Medical Work.—In-patients, 796; out-patients, 3,445 (including 300 sick folk seen in their own homes). Dr. Stewart, strongly tempted to plunge into the hospital work at once, has wisely felt that his first task must be to grip the language. Except for occasional visits he has left the patients in the hands of the assistant (a capable man) and the students and female nurses. He will be able this year to undertake almost full charge. The medical Chinese in the district have formed themselves into an association for mutual assistance and study, all of them anxious to know the latest developments of medical science. The hospital is frequented by Hoklos (people speaking the Swatow dialect) almost as much as by Hakkas, Wukingfu being close to the border between the two districts.

It was the meeting-place of adversaries in clan fights during the Revolution months. The fighting was ten or twelve miles away, and the wounded of both bands were brought to the hospital and cared for. An outbreak of plague in Funghsun, 50 miles north from Wukingfu, was also an 'opportunity.' Dr. Stewart and some of the hospital staff went up with anti-plague serum; inoculations being accepted with happy results by some 200 people. Of a considerable number of applications for admission to the hospital as medical students, only three could be admitted.

II. SAMHOPA, NORTH HAKKALAND.

The Mission Staff.—Rev. R. W. R. Rentoul, B.A.; Dr. McPhun.

Samhopa (population 10,000) became the North Hakka centre in 1902. The North Hakka district covers 10,000 square miles (population 1,000,000), partly in Kwangtung Province, partly in Fukien.

The Missionaries.—Of the three Hakka recruits of the year one belongs to each of the Hakka centres—Mr. Mellis-Smith to Wukingfu,¹ Mr. Rentoul to Samhopa, and Dr. Chalmers Dale to Shonghong. Long delay has occurred in the provision of a hospital at Samhopa.

The only desirable site for the Mission compound on the town side of the river the missionaries hope they may at last be able to secure. Meanwhile they are in residence in a Chinese house, and the medical accommodation is very limited (25 beds). Dr. McPhun had made several medico-evangelistic tours, accompanied by Mr. Rentoul. The hospital returns are for six months only: In-patients, 98; Out-patients, 1,790; besides many seen on itinerations.

The Wukingfu College tutor, Mr. Phang Khi-fung, with the consent of the missionaries, still devotes much of his time to special evangelistic meetings at different stations, as he has done since the visit to Swatow and Wukingfu two or three years ago of Miss Yu, the Chinese lady evangelist. Last October he held a week's meetings in Samhopa. The preachers from the stations round about came in to the meetings.

'I heard more than one,' writes Mr. Rentoul, 'personally attest how much he owed to the meetings. One man in especial said that he would return to his work with a new outlook on the aim, scope, and method of preaching, together with a fresh hope and a greater inspiration for his work.' At the closing meeting, after a powerful address Mr. Phang offered prayer, and 'in the middle of the prayer the whole of the audience burst simultaneously into prayer, a wonderful outburst of prayer, an overawing manifestation of the Holy Spirit. The Chinese were trembling like aspen leaves.' Some time after Mr. Phang's meetings Mr. Mackenzie visited Samhopa on his way to the northern stations. He had a meeting for inquirers, and seven of the schoolboys came forward, asking to be received to Church membership. 'I am teaching these boys English nearly every day,' Mr. Rentoul writes, 'and I find them unusually keen to learn. We are nearing Christmas, and we intend to hold a service at which there will be several speakers, and last, but not least, we mean to give the school a feast.' (At this service Mr. Rentoul was himself one of the speakers, in Chinese.) 'We are being cheered by a noticeable increase in the number of those who stroll in to hear the doctrine.'

¹ Mr. Mellis-Smith went out last May; his encountering first the hot weather being somewhat of an experiment. He spent part of the summer months in Thaiyong, which is a little cooler than Wukingfu, and his health has in no way suffered.



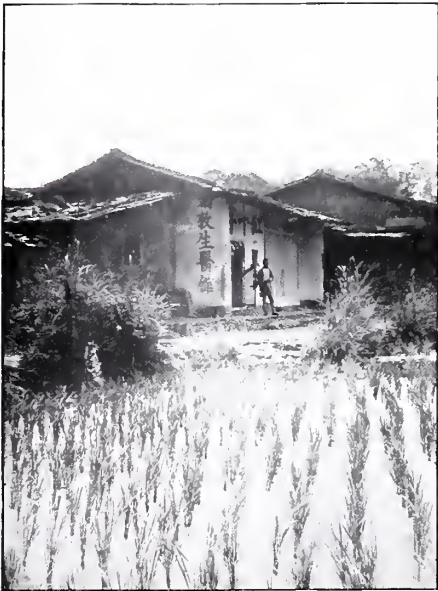
WUKINGFU



A CHINESE INN, SOUTH HAKKALAND



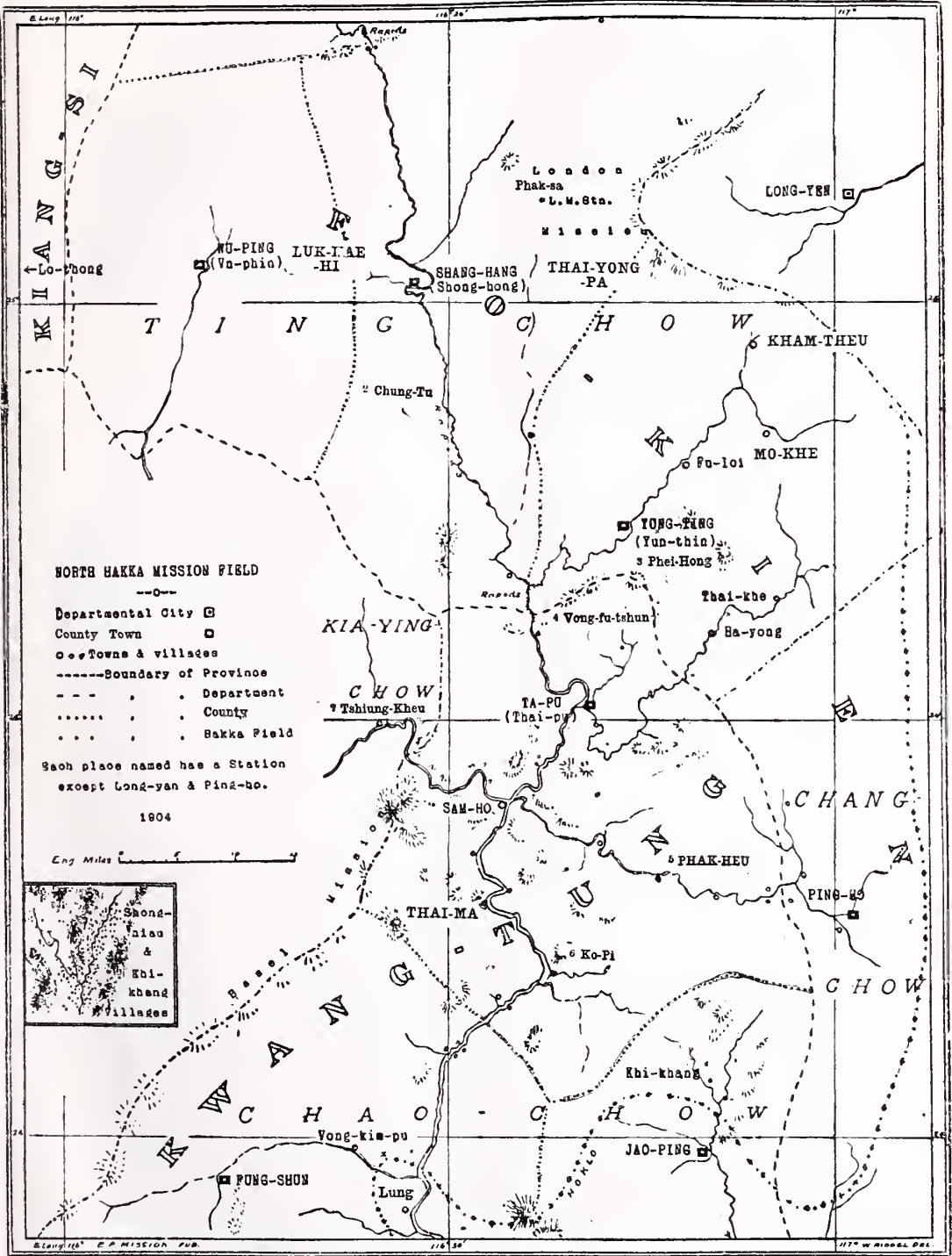
A MISSION SCHOOL ORGANIST



HOSPITAL OF EX-STUDENT OF YUNGCHUN HOSPITAL



PLOUGHING CLOSE TO YUNGCHUN HOSPITAL



III. SHONGHONG, NORTH HAKKALAND.

The Missionary.—Dr. W. Chalmers Dale.

The whole Hakka district was for many years worked from Wukungfu. Ten years ago Samhopa became the centre for the northern part of the Hakka field. But even this northern part of the district is too unwieldy to be effectively occupied from one centre, and there is now to be a second North Hakka centre, Shonghong, a town of 30,000 inhabitants. So soon as a man can be found the Doctor is to have a ministerial colleague. The American Baptists are also working in this northern part of the Hakka field, a Baptist missionary being now stationed in Shonghong. There is scope enough for both Missions, and a friendly division of the field should be easily effected.

The Shonghong district includes the 'Domestic Mission' of the Swatow and Hakka Churches, whose stations are in the province of Kiangsi. We have already in Shonghong a church and a congregation.

Dr. McPhun writes: 'We have just completed the purchase of a piece of ground in Shonghong, belonging to a temple, to complete the Mission compound. There are seventeen names on the deed of sale, and the number of proprietors made the land a little dearer in proportion than what was formerly bought. We have now a continuous frontage along the city wall, looking south, on which we shall hope to build in due time a hospital, a Boys' Middle School, a Girls' School, a ladies' house, and a house each for the medical missionary and the ordained man. The people are all rejoiced that now at last a missionary is coming to them, and are longing to get a sight of him; so we shall need to take him up soon after his arrival. His first year will probably be spent in Samhopa grappling with the language.'

FORMOSA.

(Including the three centres Tainan, Takow, and Chianghoa.)

THE CHILDREN'S MISSION.

Formosa ('the beautiful isle'), twice the size of Wales, 100 miles across from Fukien, ceded by China to Japan in 1895, has 3,000,000 Chinese, mainly from the Amoy region. The aboriginal tribes at the base of the lofty mountain range running from north to south accepted Chinese civilisation and speech, and many of them are Christians. The savage tribes in the mountain valleys (120,000 in number), 'head-hunters,' have never been evangelised. The Canadian Presbyterian Mission occupies the northern third of the island (population 1,000,000); our own Mission works in Mid Formosa and South Formosa (population 2,000,000). The Japanese Presbyterian Church has several ordained pastors working amongst the 60,000 Japanese. Our first Formosa missionary, Dr. J. L. Maxwell, sen., settled there in 1865.

FORMOSA

English Miles

0 10 20 30 40

The Savage Malays occupy the Island
East of the dotted line

Pescadores Is.

TAI-NAN

BANTAN TRIBE

PI-LAM

TAI-PAK

BU-HOAN TRIBE

BAN-HOAN TRIBE

KAN-TA-BAN TRIBE

TAI-TANG TRIBE

SOA-MA-HAI TRIBE

TAI-CHU

HOE-LENG-KANG

PAW-LI

LI-LANG

TAI-PAK

PI-LAM

TAI-CHU

TAI-CHU

TAI-CHU

120

LONGITUDE EAST OF GREENWICH.

121

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I. TAINAN.

The Mission Staff.—Rev. Wm. Campbell, F.R.G.S., and Mrs. Campbell; Rev. Thomas Barclay, M.A.; Rev. Duncan Ferguson, M.A., and Mrs. Ferguson; Rev. Andrew Bonar Nielson, M.A.; Rev. W. E. Montgomery, B.D., and Mrs. Montgomery; Rev. Edward Band, B.A.;¹ Dr. J. L. Maxwell, jun., and Mrs. Maxwell; Dr. G. Gushue-Taylor and Mrs. Gushue-Taylor; Misses Barnett and Lloyd; Miss Alice Fullerton (hospital nurse).²

Ordained Chinese Ministers.—Revs. Lau Tsun-sin, of Bak-sa, Ko Kim-seng, of Taiman, and Ng Chi-seng, late of Lam-a-Khe.

Presbyterian Synod of Formosa.—The two Presbyterian Missions which cover the island are now closely knit together under one Synod, with two Presbyteries as before—South Formosa and North Formosa. A Conference of the two Mission bands in Tainan in December 1911 paved the way for the Union. The problems of the Mission work under Japanese rule were then discussed, and arrangements made for the consummation of the Union. To both Home Churches the Conference addressed an urgent appeal for the beginning of a joint Mission to the aboriginal savage tribes, whose villages have been made accessible by Japanese roads right into the mountains; an appeal to which a response would be gladly made if men and means were available.³

The new Synod was created on October 24 in Chianghoa. Mr. Macphail represented the Home Church, and delegates from the Amoy Synod testified to the warm interest of the two Presbyterian Missions in Amoy in a Union like their own of fifty years ago. Almost all the missionaries and a goodly number of the pastors, preachers, elders, and members of both Missions were present. Mr. Tan, minister of the Bangkah Church (Canadian Presbyterian), was chairman during the preliminary proceedings. The Union resolution was adopted by a standing vote. The Moderators of the two Presbyteries successively prayed, constituting the Synod. The members of both Presbyteries shook hands with each other, and the Doxology was sung. Mr. Campbell was unanimously elected Moderator, and after the celebration of the Lord's Supper congratulatory addresses were delivered by a number of the members of Synod, foreign and native, Mr. Macphail voicing the unmingled pleasure with which our own Church welcomes the Union. The Union was celebrated by the Chianghoa Christians with the Chinese

¹ Mr. Band is spending part of his first year in Japan to get hold of Japanese, which for his future work (the educational work of the Mission) it is of growing importance he should acquire, as well as, of course, a working knowledge of the Chinese vernacular.

² Miss Margaret S. Campbell is a much-valued honorary worker.

³ Our own Committee has approached the Dutch Reformed Church to suggest that it might now resume Mission work among the very people to whom it carried the Gospel 250 years ago.

accompaniments of banging of crackers and a feast, more indispensable to a public function amongst the Chinese than a dinner is in England! It is a great milestone in the history of the Formosa Presbyterian Church which has thus been passed.

September Typhoon.—In unfortunate contrast to these happy proceedings was the disastrous typhoon of a month earlier, devastating the whole island; many lives lost, buildings of all sorts destroyed, and much damage done to the Christian churches; the more calamitous because following on a destructive typhoon in the previous autumn.

‘One quite unusual feature,’ Mr. Campbell says, ‘was the scorching heat which accompanied it, destroying the crops and leaving the country desolate. The damage done to our churches will involve an outlay of thousands of dollars. In Thawkhaw and other places our brethren were rendered homeless and starving.’ The Christians being themselves heavy sufferers, they are not able to repair and rebuild their churches without help, and the Committee has again, as a year ago, had to give large assistance.

The Growth of the Church.—The membership in full communion numbers 3,880, an increase of 110 over last year’s return. The dearth of preachers greatly hinders progress, and that, again, is largely owing to the insufficient scale of preachers’ salaries. With rice three times its price before the Japanese occupation, and other necessaries of life also costing much more than formerly, the old salary is a starvation wage, and the young men of the Church cannot be expected to offer themselves for the high office. The Formosa Church is facing the situation and, with help from the Committee, proposes to add 20 per cent. to salaries. But the situation has been made greatly more difficult by the distress and poverty resulting from the typhoons of these two years.

The Theological College.—The usual studies have been pursued under Mr. Barclay’s guidance, assisted by his colleagues and by a native staff which includes a Japanese Christian graduate and Chinese teachers of ‘Character.’

The students (seventeen in number at the end of the year) conducted Sunday services at six or seven out-stations of the Tainan Church, at several of which encouraging progress has been made. ‘The College,’ Mr. Barclay writes, ‘wants more teaching power and many more capable students.’ It is impossible for a single missionary with only half his time available for the College to teach the students of four different years in four classes, and to put them into one class, as has had to be done, is fair neither to the ‘freshmen’ nor to the third and fourth years’ men. ‘In similar Colleges which I visited in Japan, with twenty or thirty students, I found generally three foreign and three Japanese ordained ministers giving their time to this work. The inadequacy is felt all the more now that the Government institutions give the students an idea of how things ought to be done.’

The other missionaries with their own pressing duties cannot give much aid. What is needed is an additional missionary, so that

most of the strength of two men might be devoted to the College. Competent native helpers would relieve the situation. But where can they be found? Not amongst the preachers: 'the standard of teaching is rising from year to year, and in some respects our present fourth-year students are better educated than our preachers.' Several good students of recent years have been sent to Japan for advanced studies, the Mission bearing part of the cost. But the new Middle School, if a large projected scheme goes through, will probably absorb the best of these.

The dearth of students sufficiently advanced to profit by College lectures sends us back to the question of the preachers' salaries, the more urgent because there are now so many good openings for educated men in business, in medicine, and in the Civil Service.

Of the men who do present themselves many have had a scanty previous education. To meet their case it is proposed to set up a Bible School, outside the College and with a less elaborate curriculum, from which these men (the 'crude men' of our Chinese Mission) would go out as evangelists after a year's training, and return to the School every year for a further three months' course. The annual cost of such an institution would be about £120, of which £60 is asked from the Home funds. Perhaps one or more Home friends would charge themselves with this expenditure for a year or two.

Some of these difficulties would disappear if a proposal, which has often been discussed, could be realised—a United College for the two Presbyterian Missions. The chief obstacle is the question of location. The Canadian Mission is now removing its College and Hospital from Tamsui to Taipeh,⁴ the Japanese capital of the island. 'All the higher officials reside there,' Mr. Campbell says. 'Thousands of students attend the Government Medical College, the Higher School or Preparatory College, Language School, Agricultural School, and the School for Training Policemen and Prison Warders; large companies being also employed by the civil and law courts, in the postal, telegraph, and railway departments, as well as in banks, insurance offices, warehouses, and stores.' But it is extremely unlikely that our students would be willing to go north, and, indeed, their help while at College in manning stations in or near Tainan could be ill spared. And to have one of our Mission band permanently resident in Taipeh as a Professor in a Union Theological College does not seem possible.

A suggestion made by Mr. Barclay may, perhaps, be found a feasible solution of a problem which bristles with difficulties and yet presses for solution. 'Something short of actual Union might be attempted in the way of exchanging students, the first and second years' reading together at one centre and the third and fourth years' at the other. This would

⁴ Tamsui, at one time likely to be the chief port of North Formosa, is being supplanted by Kelung, which the Japanese are developing at great cost. The population of Tainan is less than it was under Chinese rule, when it was the chief town in Formosa.

secure economy of preparation and perhaps more efficiency through specialisation.'

The Middle School.—Mr. Ferguson has been in charge of the school since February. The boys had all to be dismissed in that month for serious insubordination. But most of them submitted to discipline and were readmitted; seventy-five on the roll at the end of the year. The annual fee for board and education is 30 yen, which only pays for a boy's food. An increase of 20 yen would meet almost all local expenses, and Mr. Ferguson proposes to ask 12 yen more in 1913. In 1912 the local expenses, including Chinese and Japanese masters' salaries, exceeded the boys' fees by £150. The medicine bill for the year was only 7 yen.

The Japanese having now planted good elementary schools all over the island, it has become possible to stiffen the entrance examination to the Middle School and so raise its standard of work. A preparatory class is to be started for boys who nearly come up to the standard of the new entrance examination. The first, second, and third classes will then read more advanced books than the former second, third, and fourth classes. In two or three years the School should be sufficiently advanced to rank as a real Middle School.

One subject in the entrance examination is Romanised Chinese, which is not employed outside the Church. Yet for the Bible and for Christian books it is invaluable, being vastly more easy to learn than Character Chinese. It is, besides, a help in the acquisition of English, which the boys are keen to know. 'The time spent in teaching Romanised Chinese,' Mr. Ferguson says, 'almost amounts to lessons in English.' He would call this subject in the entrance examination syllabus 'Romanised Chinese or ability to read and write the English alphabet.' 'I am convinced that this part of the examination, instead of being almost despised and a drawback to the School, would then be regarded as considerably raising our standard.' It is an indication of the urgent need for an increase of the preachers' salaries that, while a good many of the upper boys are preparing to enter the Taipeh Government Medical School, only two are looking forward to the Theological College.

A proposal is now under consideration for the erection and equipment of a High School able to carry on its pupils to the University. Non-Christian Chinese have undertaken a large part of the cost. They are anxious to secure a High School or Anglo-Japanese College training for their boys, and willing to entrust them to a distinctively Christian College. The Committee is waiting for details as to the size and cost of the buildings and the sums which can be raised in Formosa by the Church and the Chinese community before deciding to sanction and assist the scheme, in which, however, it has already expressed its great interest.

The Medical Work.—In-patients, 2,734; out-patients, 5,415 (including thirty-eight sick folk seen in their own homes). 'Sowing for a future harvest' is Dr. Maxwell's summing-up of the year's work. Dr. Gushue-Taylor's first year has been devoted to the language,

except for two summer months when Dr. Maxwell paid a visit to Japan.

'Dr. Taylor's arrival in the end of 1911,' Dr. Maxwell says, 'was most opportune, for within a week of his coming we had to say farewell to Dr. Cope, the community doctor at Anping, who has not since been replaced. To Dr. Cope we owe our warmest thanks for his constant kindness in assisting us at major operations. He came up once a week, and we were usually able to arrange our most serious cases for the day he was due, and so relieve ourselves of not a little of the strain of that branch of the work.' Miss Fullerton, though occupied still with language studies (her first language examination having been successfully passed), has been able to give material help in the women's wards and in the training of two Chinese girls to be nurses.

The women's wards must be rebuilt so soon as hospital funds permit. They were not originally meant for this use and are ill-adapted for efficient work. In spite of the great advance in prices, phenomenal in the case of rice, the hospital has been self-supporting during the year, even though more than a hundred of the poorest patients had fees remitted and food provided for them. 'Operative work has been much heavier than in former years; abdominal operations twice as numerous as in 1911. We take it that every advance of this kind means a greater confidence in the hospital.' The hospital preacher is 'keen in the evangelistic work, and capable and interested in the general administration of the hospital.'

Last summer he went on a round of visits to the stations, 'to look up himself some of the old patients in their own homes.' His report was mixed, some disappointments, yet much cheer. 'A little group of new believers has been added to one of our country stations, meeting on most Sundays in the house of a patient who came to hospital a heathen, and returned to her village a source of light and life to friends and neighbours. Another little group has been added to another church. In a place near Tainan a hitherto heathen is bringing in his household of twenty souls to the Sunday services. Here one and there another gave the preacher encouragement in his travels.' One of the Chinese nurses is now asking admission to the Church. 'It was a great joy to welcome Mr. Macphail, and we think it a pity that every year the Church does not definitely send out representatives to see and report on the progress of the work on the Mission Field.'

Evangelistic Itinerations.—Mr. Campbell and Mr. Montgomery spent much time in visits to stations; in Mr. Campbell's case interrupted by having the Theological College in his care during Mr. Barclay's absence in Japan, and then by an illness, happily now quite past. Mr. Campbell's diocese was the district north from Tainan, and the Pescadore Islands; Mr. Montgomery's, the southern stations and those on the east coast. Mr. Campbell was accompanied in his itinerations by his daughter, who held much appreciated singing and reading classes with the girls. Too many of the stations, even large market towns, are without regular preachers.



TAINAN THEOLOGICAL COLLEGE, 1912
(Mr. Barclay, Mr. Band, Staff and Students)



TEMPLE AND ROCKING STONE, NEAR CHANGPU



A WAYSIDE SHRINE, SOUTH HAKKALAND



BUFFALO IN FORMOSA

Mr. Campbell has always given much thought and labour to the teaching of the blind. 'I have now,' he writes, 'the names of fifty blind persons on my roll. The Prefect of Tainan has admitted a very nice intelligent blind girl of eighteen, Sui by name, to the Government School for the Blind, and I am hopeful that two young lads may soon become good readers and be engaged as Scripture readers.'

Mr. Montgomery's itinerations included nineteen visits to stations, and the baptism of thirty-two adults out of ninety-six applicants. At three Preachers' Conferences he has given help, 'one in my own district, one in the Kagi region, and one in Chiang-hoa, along with Mr. Moncrieff.' The Church needs quickening, 'yet in many places there is a true spirit of Christian discipleship among the members, and an earnest desire to extend the Kingdom of God.'

The Printing Press and Bookroom.—The chief task of the printing press is the production of 1,000 copies monthly of the *Church News*, 'now in its 332nd number,' Mr. Barclay writes, 'and one of the very oldest papers printed in Chinese.' Probably one Church paper may now serve for the whole Presbyterian Church of Formosa.

From the Press there has also come an edition of the Hymn-book, 1,000; 3,000 copies of Mr. Moody's 'Evangelistic Addresses,' much in request; in all, 454,835 pages (in 1911, 412,360 pages). The expenditure, including a wage bill of 608 yen, and payment for some work done outside, amounted to 3,327 yen, sales about 100 yen less, the deficit met out of the Appropriation. The small loss on the Press and Bookroom is accounted for by the selling price of books (*e.g.* 'Commentaries for the Preachers') being fixed at a little below cost price. Sometimes in purchases of books from Amoy the exchange has favoured Formosa, the Bookroom selling for yen (the yen a little more than two shillings) what was paid for in dollars. This year the dollar has risen in value and has sometimes been worth more than the yen. A rotary printing machine was set up several months ago, provided by private friends. It prints at the rate of a thousand sheets per hour. One of the printers is an elder and one a deacon. 'The manager is the right man in the right place, steady and obliging, and, we all believe, absolutely reliable.'

II. CHIANGHOA (SHOKA).

The Mission Staff.—Rev. Hope Moncrieff, M.A., and Mrs. Moncrieff; Dr. and Mrs. Landsborough; Miss Stuart and Miss Butler.

Ordained Chinese Ministers.—Revs. Lim Hak-king, of Chianghoa (Shoka), and Tsan Chhi-heng, of O-gu-lan.

State of the Church.—'The coming of the Japanese (1895) brought many into the Christian fold,' writes Mr. Moncrieff. 'In those troublous times, when people did not know what a day might bring forth, there was a sense of security within the Church, and there was a great ingathering.' The present condition is the reaction—

slow progress, not much spiritual vitality; and now 'the typhoons of 1911 and 1912 have done much to dishearten and impoverish the people. Nothing like them is remembered by the oldest inhabitants of Formosa. The damage to our own Mission property was nothing to the suffering and distress caused to the poor of the island.' All this is aggravated by increasingly heavy taxation.

A Temperance Movement amongst the Preachers.—Intemperance is not a common vice among the Formosa Chinese. Wine shops are, indeed, increasing in number, but the use of intoxicants is mostly confined to the rich. A Total Abstinence Movement has, however, been initiated. Last spring a Conference of the Chinese folks of South Formosa was held in Tainan. The meeting was thrown open one night for the discussion of any topic which might be suggested. A young man rose up and read out a paragraph from a Shanghai Church newspaper denouncing wine-drinking and cigarette-smoking, and a lively discussion followed.

'The following week at a preachers' meeting in Mid-Formosa,' Mr. Moncrieff writes, 'I gave an account of the Conference. I mentioned the discussion on wine and tobacco, saying that while total abstinence must be a matter for private judgment, I should advise them, at least at all church functions, church openings, preachers' meetings, meetings of Presbyteries, and Sessions, and the like, to dispense with the use of wine. In this matter the Amoy Church is ahead of us. I believe that no wine is used at Church feasts in the Amoy district. The preachers themselves, however, were prepared to go further than this. A motion was proposed and approved by a unanimous standing vote, that from that time they should all be total abstainers and non-smokers. A bonfire was made into which several packets of cigarettes were thrown.' At the November preachers' meeting a report of the progress of the movement was asked for. 'One by one they rose to confess their sins. Some had had a cigarette on the sly, some had been asked to take wine, and said they could not refuse. Others, however, had kept their vow; and, on the whole, an advance had been made.'

'Discovery of the Acetylene Lamp.'—Borrowing a suggestion from one of the Canadian missionaries, Mr. Moncrieff, by help of the acetylene lamp, has done more preaching at night than ever before. Evening meetings cannot, indeed, take the place of market preaching during the day. At the markets people gather from a considerable circuit, and the evangelical opportunity is great. A day's round among a group of villages, speaking to little companies here and there, and visiting the people in their homes is also of much service.

But at evening 'the shopkeepers and those who had no time to listen during the day, attracted by the bright light and the singing of hymns at the street-corner, come out to see and hear.' And so the lantern-screen on a tree gathers the people, and they receive the message by both eye and ear. It is the 'Discovery of the Acetylene Lamp.'

The Medical Work.—In-patients, 1,532; out-patients, 9,765 (including 294 sick folk seen in their own homes and on itinerations).

'Every bed, both in the ordinary wards and in the paying rooms, has been almost constantly occupied,' Dr. Landsborough reports. Of the out-patients, the chief assistant, a graduate of the Government Taipeh Medical College, sees more than half. The majority of the in-patients are surgical cases.

'We charge a fee of 1 yen for the administration of chloroform, with the curious result that a great many patients needing only minor operations ask for the anæsthetic; more than 1,000 yen being added to the hospital income from this source. Of course we remit the charge when patients tell us they are unable to pay it. But they are extraordinarily willing to buy the exemption from pain which the drug bestows. The hospital evangelist, Mr. Iu-gi, is warmly interested in his duties. He wins the attention of the patients by brightly coloured pictures—incidents from the Russo-Japanese War, the late Emperor's Funeral, the New Emperor, the Chinese Reformers, etc. As he sits with his books and pictures beside him, he speaks to the out-patients about the folly of worshipping idols, or else reads or recites anti-opium, anti-footbinding, or anti-vegetarian verses,¹ intermingling with this direct Christian teaching. When the group of out-patients disperses, he visits the wards, teaching the patients to repeat hymns and helping them to learn the alphabet, teaching them also a simple grace before meals, and a morning and evening prayer. He writes letters for the patients, and helps them in various ways. Sometimes he goes out to visit patients in their own homes after their discharge, and in a good many cases he finds that they have not forgotten what they learned while under treatment.'

The hospital suffered very little in the typhoon. An isolation ward has been obtained by the purchase and alteration of a neighbouring house. More paying wards have been added by the purchase of two other properties close to the hospital. These purchases were effected out of hospital revenue, from which also comes 1,000 yen towards the cost of a piece of land a little away from the hospital, on which is to be erected a house for the doctor, who has just been married, and on which there already stands a house (built for Government use but no longer required) which can be easily fitted up as a residence for the foreign nurse whom Dr. Landsborough hopes soon to be able to obtain. The Chianghoa Hospital is self-supporting.

III. TAKOW.

The Takow Hospital is to be reopened this year. The delay has been due to the difficulty of securing a Christian Chinese medical graduate. The Japanese authorities permit no one to do medical work who is not fully qualified.

¹ What is being opposed is not vegetarianism in itself, but vegetarianism as a means of winning salvation according to the Buddhist creed.

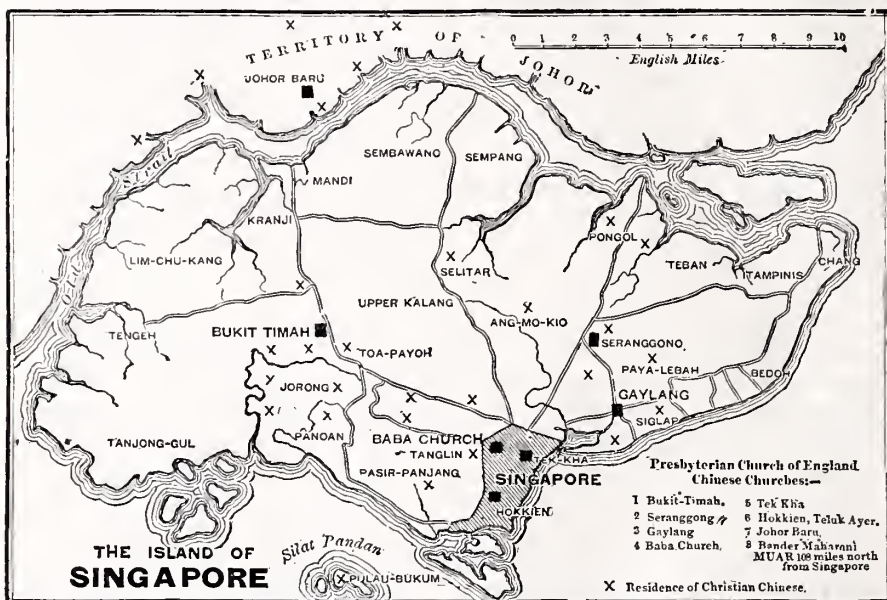
SINGAPORE.

The Mission Staff.—Rev. J. A. B. Cook and Mrs. Cook¹; Rev. Wm. Murray, M.A.

Ordained Chinese Minister.—Rev. Tay Sek Tin, of the Amoy-speaking (Hokkien) Church.

The Presbyterian Church in Singapore began a Mission to the Chinese in the island in 1857. Mr. Cook went out in 1881. Five of the thirteen stations are in the Malay Peninsula. Mr. Cook's parishioners are the Swatow-speaking Chinese; Mr. Murray's, the 40,000 Straits-born Chinese (Babas); Mr. Tay Sek Tin works amongst the Amoy immigrants.

The Stations.—The absence on furlough of Mr. and Mrs. Cook during half the year was a severe handicap to progress. The Straits-



born Chinese speak Malay, the meeting ground of the motley population of the Straits Settlements. Mr. Cook gives himself to the immigrant Chinese. It is impossible for Mr. Murray, whose own work is in Malay, to take Mr. Cook's place in visiting the stations, and adult baptisms have been fewer than in other years, while an unusual number of the Christian folk of the Mission have gone back to China.²

The communicant membership (360) is therefore less than in 1911 by 35. The Chinese preachers 'by loyal and harmonious effort have done what they could,' Mr. Murray says, 'to lighten for me the burden of the

¹ Miss Cook has been a valued honorary worker.

² Mr. and Mrs. Cook returned to Singapore in February, and Mr. Murray is now taking his furlough.

situation.' Singapore Christians are mostly ordinary labourers. Though poor, they contribute an annual average of more than a sovereign, 'implying considerable self-sacrifice.' They are, besides, the chief supporters of two useful agencies outside the Mission, the Tanjong Pagar Reading Room and the Chinese Christian Association.

Vacancies in the list of preachers have been hopefully filled. But, as in China and Formosa, 'men of ability are slow to enter the preacher's profession, in which they cannot obtain more than a barely living wage,' while business openings are numerous and profitable. A second preacher has been sought and found to assist the Tanjong Pagar pastor in working amongst the throngs of Amoy-speaking Chinese. The congregation at Muar still worships in two sections. But there is some hope of reunion ere long.

At Bukit Timah a new preacher's house, an additional class-room, and better quarters for the women when they come in on Sundays have been erected. The preacher's house and hostel at Johore, 'old and overstricken buildings,' have had to be rebuilt; while white ants and dry rot have necessitated considerable repairs at Tek-kha and Serangoon. In all these cases the Mission funds have only borne one-fourth of the cost, the rest having been provided by local effort.

The Straits Chinese Church.—Steady, quiet labour with some progress is the note of the year. The Sunday evening English service is attended by larger numbers, and some special services in the Baba Church (one for women only) were crowded. The Sunday school grows; fifty names on the roll. The teachers include members of the Baba Church and several kind friends from Mr. Runciman's congregation.

The Baba Church has a band of local preachers who are most willing and helpful. Mr. Murray's Bible Class and the Reading Club grow in numbers and influence. *The Prinsep Street Church Messenger*, a bright monthly, partly Malay, partly English, edited by Mr. Song Ong Siang, M.A., L.L.M., is widely read and appreciated. The Baba Church contributed \$200 to assist the other stations, besides meeting all its own expenses.

Mr. Murray pleads for a lady missionary to work with Mrs. Cook amongst Chinese women and girls, a necessary and hopeful service. The Straits Chinese, he says, are, in the main, unfriendly to the Christian propaganda. 'Yet their young men and women increasingly look at life from a Christian standpoint, and are modifying their opinions and ways of living accordingly; and a good many are, in a quiet way, anxious inquirers after the truth. In a place like this, where Europeans often fail to show the best side of Western civilisation, it is not to be wondered at if progress is slow.'

RAJSHAHI, BENGAL.

(Including the work at and around the two centres, Rampore Boalia and Naogaon.)

I. RAMPORE BOALIA.

The Mission Staff.—Rev. Wm. J. Hamilton and Mrs. Hamilton; Dr. and Mrs. Morison; Miss Mary Taylor and Miss Mary Winnefred Hall.



Dr. Morison went to Rampore Boalia when Mr. Hamilton came home on furlough just before last Synod.

The Rajshahi population (1,500,000) are mostly villagers—small farmers scattered over more than 6,000 villages, cultivating rice and jute, very poor, the majority Mohammedans. There are only three towns of any size in the whole district, Rampore Boalia (20,000 inhabitants), Natore (9,000), Naogaon (3,000). Ours is the only Protestant

Rajshahi Mission. Work was begun in 1862, the first missionary the Rev. Behari Lal Singh, a pupil of Dr. Duff.

The State of the Field.—Hindu disaffection has mostly ceased—the opening of higher official positions to natives of India and the King's announcements of policy at Delhi having removed the chief causes of discontent.

'It is easier,' Mr. Hamilton writes, 'to get students to attend meetings, and we have been welcomed in quarters where, for some time, an atmosphere of suspicion could be felt. The native preachers also have a new hearing, even in outlying villages. The people had never before heard of so beneficent a King, and were interested in the faith he professed.'

Mohammedans in India were scarcely touched by the Swadeshi agitation. But they were formerly much more hostile to Christian teaching than now. Their priests used to forbid the children to learn English—an inferior language which would turn them away from their own religion. But now the Mohammedans, finding themselves left educationally behind their Hindu neighbours, complain that they have been deceived.

A Mohammedan anti-Christian writer made some stir a dozen years ago. He declared that Jesus Christ did not die on the Cross, but escaped to Kashmir, where He died and was buried—His grave still to be seen. Then it was said that Mohammedanism was on the point of converting England. These delusions have been pricked, and there is now a hopeful spirit of inquiry in the district amongst students and ordinary people, Hindus and Mohammedans. Mohammedans are asking for a Christian Boys' Boarding School. The women also are willing to listen. Mr. Hamilton stood outside a native house with his lantern, throwing Gospel pictures on a screen, stretched across a door in such a way that the women inside could see, while a girl who had been in the Mission School told the story of the pictures. The attendance at Church is increasing, the average about 50. A young Hindu confessed his faith by baptism. He has had to bear a good deal of persecution, but he remains steadfast.

It is true there are not as yet many converts in the Mission. 'But that is Bengal all over,' a distinguished United Free Church Bengal missionary once said. And the patient seed-sowing will result in a great harvest in a day to dawn ere long.

The Dispensary Work.—In-patients, 26; out-patients, 5,093 (including 429 sick folk seen on itinerations and in their own homes). The location of the Rajshahi medical work is now under consideration—whether the Rampore Boalia Hospital should be re-opened and one of the two doctors stationed there permanently, or if Dr. Morison should rejoin Dr. Macdonald Smith in Naogaon.

Meantime, during Mr. Hamilton's furlough, Dr. Morison has been stationed in Rampore Boalia, treating out-patients. A few specially urgent cases have been admitted as in-patients. Dr. Morison took Dr. Smith's place for several summer weeks while Dr. Smith and his

family went up to Darjeeling. In these weeks the Rampore Boalia dispensary numbers fell off considerably. In November, on Dr. Morison's return, there were 1,100 patients, in December a much larger number.

When the Government College in the town re-opened after the summer holidays a special Students' Meeting was held in the Common Room of the College for the distribution of Gospels, New Testaments, and Bibles, amongst those who had passed the Matriculation, the Intermediate, and the Degree Examinations. The Principal, before giving out the books, addressed the students, speaking appreciatively of the Mission work on their behalf. Besides conducting the Sunday evening English services for the college men in the Mission Hall in the town, well attended, Dr. Morison has given them a series of lectures on First Aid. He conducted a week's evangelistic meetings in Bengali for the students; each evening the hall was crowded—at the students' request continuing the meetings twice a week through a whole College term. Students' Bible Classes—at one time four each week—were also held. At one examination two men gave in exceedingly good papers.

II. NAOGAON.

Mission Staff.—Dr. J. A. Macdonald Smith and Mrs. Macdonald Smith; Miss Violet Sinclair, Hospital Nurse.

In the beginning of 1906 Naogaon became the second centre of the Rajshahi Mission.

The Medical Work.—In-patients, 752; out-patients, 6,357, including thirty-seven sick folk seen in their own homes. The 1911 in-patients (469) were a record number, but 1912 shows an increase over 1911 of 60 per cent., proving, Dr. Macdonald Smith justly says, increased confidence on the part of the people. Unfortunately Dr. Smith had fewer native helpers to teach and to nurse, a constant problem in Bengal Missions. But Mrs. Smith, a qualified doctor, is with her husband, and Nurse Sinclair also was able to give valued assistance.

'Often we had twice as many patients as there are beds in the hospital. Those for whom no beds were available lay on the floors of the verandahs and in the out-patients' waiting rooms.' The patients, unless unable from poverty, bring their food and firewood with them, and they bring friends to attend to them; the 'friends an additional missionary opportunity.' Words of gratitude sometimes cheer the Mission doctor. Last June a patient, whose illness had been serious and painful, when going home cured, left 20Rs. for the hospital, and in a letter from his home said: 'Sir, I most humbly beg to inform you that I reached home safe and sound. I informed all my kinsmen of your kind exertion and favour to me. They became very thankful to you and their joy knows no bounds.'

In the end of the year Miss Sinclair was much troubled by fever, which was slow to abate. 'From the first,' Dr. Smith says, 'she

has been a very great help in the hospital, and I sincerely hope there may be no necessity for her to return home.' The patients have shown much interest in the Christian teaching. The hospital preacher visited several markets, some at a considerable distance. Dr. Smith himself has visited many of the surrounding villages, seeing the sick and preaching everywhere.

Inquirers' Class.—It is held on Sundays and is attended by a dozen people. Last May a man and his wife and little girl, and in August another man (all of them Mohammedans) were baptised. An annual collection is made in the little Naogaon Church for the British and Foreign Bible Society.

'Two of our Mohammedan inquirers, who had no money with them at the time, came to me several days later, each bringing four annas for the Society—that is half a day's wage.' Miss Sinclair's house, with all the necessary kitchen accommodation, has been completed, and some cook-houses erected for in-patients.

LIVINGSTONIA.

Amidst the pressing and increasing claims of our own Missions, the Committee is anxious that the Synod's annual call on behalf of Livingstonia, the great United Free Church Mission on the western shore of Lake Nyasa, in Central Africa, should find a response in the sympathies and the Mission givings of our people, both in grateful acknowledgment of the large help our own work receives year by year from Scottish friends, and because the Livingstonia Mission from its associations and in itself comes to us with a strong appeal. Livingstonia is now one of the large Missions in Africa. It has eight central stations; its European staff numbers 43, including the wives of missionaries. There are hospitals at six stations, one of them opened last summer by the Governor, Sir William Manning. Its wonderful progress will appear from the following figures:—

	1890	1900	1905	1910	1912
Out-Stations	23	58	359	576	745
Native Communicants ...	58	1,331	3,314	6,898	8,073
Teachers and Evangelists	37	251	1,077	1,415	1,397
Schools	27	136	496	719	735
Scholars	3,783	11,929	33,057	50,850	47,545

The Mission has been, indeed, greatly blessed of God, and blessing demands expansion, even though, as with other Missions, its very success involves financial embarrassment. Great gatherings and large numbers of baptisms at communion seasons continue to be a striking feature of the Mission. Its schools and industrial departments are sending out young men trained for useful and honourable Christian lives, who are themselves able to build neat churches and are setting up comfortable and happy homes all over the surrounding country, and carrying as well the fame and influence of the Mission to distant parts—to the Congo, Natal, South Africa, Rhodesia, Portuguese

East Africa—everywhere ‘making a name for themselves as God-fearing men.’

‘Were you privileged,’ says a recent letter from the field, ‘to see the mid-week evening gathering for prayer, you would look on faces toil-stained and weary. The workers from the brick-field are there, mud-bespattered. Men from the logging teams from the mountain, sawyers, builders, masons, tailors, millers, gardeners, ploughmen, joiners, printers, and schoolboys, girls, women and children are there imbibing the Gospel teaching. You would see a gleam come to lack-lustre eyes as they joined in their favourite hymn, “Bwezi muweme ndi Yesu” (“What a Friend we have in Jesus”). At every centre of work twice daily we gather for a few brief moments for worship. There is a quarter of an hour set apart daily for quiet, private devotions, and many seek this opportunity to set afresh their course for the remainder of the day.’

Livingstonia is a Mission worthy of the faith and the aid of English Presbyterians.

CONCLUSION.

A momentous year in the Far East : so will history speak of 1912. Indian unrest was largely allayed by the announcements made at the King’s Durbar in Delhi. China has passed through a marvellous Revolution. Japan has seen the first Government recognition of the Christian religion as a notable and efficient factor in the national life. And so in the lands to which our Mission energies and gifts are directed, there has been offered an entrance for the Christian message such as the non-Christian world has never afforded before. And, alas! over against this time of wonderful summons and promise the Mission force is quite inadequate for the great campaign. We have not, indeed, had to lament an income less than our expenditure, as so many of the great Mission societies have had to report. But there is no such spring in our Mission resources as would authorise that increase of the Mission band and equipment which the situation demands.

What is the situation? Idolatry is losing its hold of the peoples of the ancient Eastern civilisations. In China, our chief Mission field (including, for the moment, Formosa, since there also our call is to the Chinese), young men from home or foreign institutions which provide them with a Western education pass out into the stream of national life with an open scorn of the ancient gods. ‘China would not be aroused as it is to-day were it not for the missionaries.’ So says Li Yuan Hung, under whose adventurous leadership the Manchus suffered their first defeat. Not that the Mission has preached Revolution; but to make Christians is to create resolute enemies of misrule and oppression and injustice. The Christian Church which sent the Mission, and is largely responsible, therefore, for the awakening of China, and India, and Japan, ought now to carry forward its own work in a new spirit of faith and self-sacrifice, if it is not at the bar of history to be charged with inflicting on these great Eastern peoples a sadder darkness than heathenism, the darkness and

misery of the passing out from their hearts of all sense of the unseen, all faith in righteousness, all obedience to conscience. 'A civilisation without religion is a civilisation of the "struggle for existence, and survival of the fittest," in which cunning and strength become a substitute for honour, virtue, conscience, and duty.'

That is the peril of the Far East to-day. 'Send that good man (Jesus) to us, for we have many sick, and our life is very sore.' It is the cry of an African chief. It is as well the prayer of China. 'Jesus is better than Confucius. The more missionaries come to China the more will the Republican Government be pleased.' There is the welcome waiting for the forward movement. Let us joyfully advance.

Submitted, on behalf of the Committee, by
 ALEXANDER CONNELL, *Convener*.
 WILLIAM DALE, *Secretary*.

[For Financial Statement, see under 'Accounts of the Church,' p. 380.]

RESOLUTIONS of Synod :—

On the motion of the Rev. Alexander Connell, Convener, seconded by Professor Macalister, the Synod resolved as follows :—

The Synod receives the Foreign Mission Report with thanks to the Committee.

The Synod gives thanks to Almighty God for the peaceful course which rapid political change has followed in China, records its deep sense of the significance of the recent official appeal for the prayers of the Chinese Christian Church, and prays that the speedy issue of the Chinese Revolution may be the establishment of good government, civil order, and religious liberty.

The Synod rejoices that the Church in the Mission field continues to grow in numerical strength and to give much other evidence of spiritual vitality, and especially congratulates the Mission on two auspicious events of the year—the celebration of the Jubilee of the Amoy Presbytery, and the consummation of the union of the two Presbyterian Churches of Formosa.

The Synod notes with deep satisfaction the invitation of the Swatow Mission Council to the Swatow Presbytery to undertake the entire support and control of their Preachers and Primary School Teachers, and commends a statesmanlike step, which may mean a momentous advance towards the goal of an independent and self-propagating Church.

The Synod regrets the diminution in Congregational contributions to the Foreign Missions Fund in the Home Church, and urges Ministers and Foreign Missions Treasurers to have constantly in view the need of enlisting new subscribers and of perfecting methods of collecting funds in order that this source of income, the mainstay of Mission finance, may be kept at an adequate level of generosity.

The Synod offers its deep sympathy to Dr. Wight, of Chao-chowfu, in the great sorrow which has befallen him through the death of Mrs. Wight; places on record its sincere regret at the resignation of Dr. B. L. Paton, of Chinchew, after twenty-four years' successful and fruitful service as a medical missionary, and of the Rev. C. Campbell Brown, also of Chinchew, after twenty years of devoted and successful labour as a ministerial missionary; and extends its cordial welcome to the recruits of the year: Mr. L. Kingsley Underhill, B.A., Mr. J. Henderson Lamb, M.B., Ch.B. (Edin.); Mr. William Short, M.A., B.D. (Lond.); Miss Mary Taylor, appointed to Rampore Boalia; Miss Starkey, appointed to Wukingfu, and Miss Agnes D. Reive, appointed to Formosa, W.M.A. workers.

The Synod welcomes the intention of the Committee to reinforce the Rajshahi Mission by appointing a ministerial missionary to Naogaon; gives a general approval to the proposal to found a Union Theological College in China, and authorises the Committee to deal as generously as the financial conditions will allow towards the new schemes in Swatow and Formosa for the more efficient equipment of educational agencies.

The Synod extends its sincere sympathy to Christian brethren in the Church in China and Formosa who have been sufferers by flood and storm, and approves the grants made by the Committee to aid the self-denying efforts of the native Church in the midst of grievous personal loss to rebuild destroyed places of worship.

The Synod renews its thanks to the great company of home workers without whose zeal the Committee's efforts would be vain—the Women's Missionary Association, the ever-generous Scottish Auxiliary, the Swabue Committee, the Sunday Schools, all Treasurers and Collectors, and all others whose gifts and prayers sustain the faith and courage of the missionaries and carry on the work.

The Synod commends afresh to the willing support of our own people the great Livingstonia Mission of the United Free Church, and urges in this centenary year of the great missionary increased interest in the progress of the Gospel in Africa.

The Synod welcomes Professor Macalister to the Convenership of the Committee; and anew commends the work over whose administration he will preside to the devotion of the Church and to the blessing of God Who giveth the increase.

The Synod renews its protest against the continued association of our country with the opium traffic; recognises with thankfulness the sincere efforts made by the Chinese authorities to suppress the growth and sale of opium within the Republic; and urges our Government to bring our national responsibility in this matter to an end without delay.

On Professor Macalister's motion, seconded by the Rev. D. C. Macgregor, the Synod also unanimously resolved as follows:—



WELL AT SOA-THAU SIA (YUNGCHUN DISTRICT)



THE REVOLUTION FLAG WELCOMED TO CHANGPU



NURSE'S HOUSE, NAOGAON



ANCESTRAL TABLE TABLE

The Synod records its sincere thanks to the outgoing Convener for his long and faithful services in the cause of the Foreign Missions of our Church. It deeply regrets that owing to other insistent calls he has felt it necessary to resign his Conventership. It desires to express its gratitude to Almighty God that He has so signally blessed the labours of His servant during his seventeen years of office.

On Mr. Connell's motion, seconded by Mr. Grant Paton, the Synod also resolved as follows :—

That the Rev. Wm. Dale be continued in the office of Secretary for the coming year; that the Rev. P. J. Maclagan, D.Phil., be appointed his successor, his term of office to begin from the Synod of 1914; and that in view of unexpected emergencies, which heavily burden the staff on the field, Dr. Maclagan be requested to return to Swatow for the next twelve months.

The Synod called for the part of the Report of the General Purposes Committee dealing with the relations of the Foreign Missions Committee and the Women's Missionary Association, which was submitted by Mr. Robert Whyte, Convener.

On the motion, seconded by the Rev. Alexander Connell, the Synod resolved as follows :—

Recognising the admitted necessity for closer co-operation between the Foreign Missions Committee and the Women's Missionary Association, and the desirability, if found practicable, of securing this by placing the control of all the Foreign Mission work of the Church under one Synodical Committee, authoritative over the whole work at home and abroad, the Synod resolves :—

(a) To appoint a Special Committee of seven members to examine the constitutional questions involved in this proposal, and to report on these to next Synod; and

(b) Further, to instruct this Committee, in consultation with four members appointed by the Foreign Missions Committee, six members appointed by the Women's Missionary Association Committee, and such members of the Foreign Missions Staff—men and women—as are in this country during the year, to examine the proposals submitted to last Synod in the light of the returns from Presbyteries and Missions Councils, and any other cognate matter that may be available, and to present to next Synod such a scheme as, in the judgment of the Committee, while meeting all valid objections, will secure that effective co-operation which is recognised on all sides as necessary for the successful prosecution of the Church's missionary work.

At a later Session of the Synod the Rev. Alexander Connell presented to the Synod the Rev. Dr. P. J. Maclagan, who was welcomed by the Synod. Dr. Maclagan briefly addressed the Synod, intimating his acceptance of the office of Secretary of the Foreign Missions Committee to which he was appointed at the morning Session.

The Synod then proceeded to the reception of the missionaries

about to go out to the Foreign field, and of those at present on furlough.

The missionaries were presented to the Moderator and to the Synod by the Rev. Alexander Connell, and, having been addressed by the Moderator, were commended to God, the Rev. D. C. Macgregor leading the Synod in prayer.

Addresses were thereafter given on Foreign and Jewish Mission work by the Rev. H. W. Oldham, of Chang-pu; the Rev. W. M. Christie, formerly of Aleppo; and the Rev. W. M. Macphail.

On the morning following the announcement made in the House of Commons on behalf of the Government that no more opium is to be sent from India to China, on the motion of the Rev. Alexander Connell, the following resolution was unanimously adopted :—

The Synod congratulates the Government on the announcement just made that the ten years' agreement with China in regard to the opium trade has been cancelled, rejoices at the assurance that no more opium shall be exported from India, on the single condition that China gives continued evidence of its earnestness in pursuing its policy of suppressing the growth and sale of opium within its own borders; and offers profound thanks to Almighty God at what appears to be the definite close of an unhappy chapter in our national history.

When considering the Budgets of Synodical Committees for 1913 the Synod resolved as follows :—

Noting with regret a falling off in congregational contributions to the Foreign Missions Fund, the Synod deems it desirable to call the attention of the Church to the necessity of maintaining the resources of this Fund at least at the level reached in 1911, which was not more than adequate to the needs of the great work being done by us on the Foreign field.

At other Sessions of Synod it was resolved as follows :—

The Synod cordially recommends the observance by Ministers and congregations of the week of United Prayer for Foreign Missions commencing on November 24th.

The Synod appoints the week beginning March 29th, 1914, to be observed as the Self-Denial and Thanksgiving Week, and resolves that the offering of the Church in 1914 be devoted to the Foreign Missions Fund.

THE MISSION STAFF.

- 1880 Ministerial, 13; medical, 3; teachers, 0; W.M.A. ladies, 3.
 1890 Ministerial, 20; medical, 10; teachers, 2; W.M.A. ladies, 16.
 1900 Ministerial, 20; medical, 13; teachers, 4; W.M.A. ladies, 27.
 1912 Ministerial, 28; medical, 16; teachers, 6; W.M.A. ladies and nurses, 34.

MISSIONARIES' SALARIES.

- 1880 Ministerial and medical, £4,850; W.M.A. ladies, £262.
 1890 Ministerial, medical and teachers, £10,096; W.M.A. ladies, £1,973.
 1900 Ministerial, medical and teachers, £11,314; W.M.A. ladies, £3,655.
 1912 Ministerial, medical and teachers, £13,655; W.M.A. ladies, £4,624.

TOTAL MISSION EXPENDITURE (INCLUDING BUILDINGS).

- 1880 Foreign Missions Committee, £13,005; W.M. Association, £727.
 1890 Foreign Missions Committee, £17,240; W.M. Association, £3,090.
 1900 Foreign Missions Committee, £21,105; W.M. Association, £5,888.
 1912 Foreign Missions Committee, £28,883; W.M. Association, £8,009.

THE MISSIONARIES.

MINISTERIAL MISSIONARIES.

* The asterisk before a name in these lists indicates a married missionary. The wives of the missionaries have always been efficient Mission workers.

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
Rev. *William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa.
„ *J. Campbell Gibson, D.D....	... 1874.	Swatow.
„ Thomas Barclay, M.A. ...	... 1874.	Tainan, Formosa.
„ *Henry Thompson ...	... 1877.	Chinchew.
„ *J. A. Bethune Cook ...	... 1881.	Singapore.
„ *Patrick J. Maclagan, D.Phil.	... 1888.	Swatow.
„ *Murdo C. Mackenzie ...	... 1888.	Wukungfu, S. Hakkaland.
„ *Duncan Ferguson, M.A. ...	... 1889.	Tainan, Formosa.
„ *George M. Wales ...	... 1890.	Amoy.
„ *John Steele, M.A. ...	... 1892.	Swatow.
„ *C. Campbell Brown ¹ ...	... 1893.	Chinchew.
„ Andrew Bonar Nielson, M.A.	... 1895.	Tainan, Formosa.
„ *James Beattie, M.A. ...	... 1897.	Amoy.
„ *David Sutherland ...	... 1898.	Swabue.
„ *Hope Moncrieff, M.A. ...	... 1898.	Chianghoa, Formosa.
„ *William J. Hamilton ...	... 1900.	Rampore Boalia, Rajshahi, Bengal.
„ William Murray, M.A. ...	... 1901.	Singapore.
„ Alan S. M. Anderson, M.A.	... 1902.	Chinchew.
„ Horace F. Wallace, B.D. ...	... 1903.	Swatow.
„ H. W. Oldham ...	... 1904.	Changpu.
„ *John Watson, M.A. ² ...	... 1905.	Changpu.
„ *W. B. Paton, M.A. ...	... 1905.	Wukungfu, S. Hakkaland.
„ *W. E. Montgomery, B.D.	... 1909.	Tainan, Formosa.
„ T. W. Douglas James, B.A.	... 1910.	Chaochowfu.
„ R. W. R. Rentoul, B.A. ...	... 1911.	Samhopa, N. Hakkaland.
„ *D. B. Mellis-Smith, B.A.	... 1912.	Wukungfu, S. Hakkaland.
„ T. Campbell Gibson, M.A.	... 1912.	Swatow.
„ Edward Band, B.A. ...	... 1912.	Tainan, Formosa.
„ William Short, M.A., B.D.	... 1913.	Amoy District.

MEDICAL MISSIONARIES.

*Alexander Lyall, M.B., C.M. Edin.	... 1879.	Swatow.
John F. McPhun, M.B., C.M. Glasg.	... 1882.	Samhopa, N. Hakkaland.
*Philip B. Cousland, M.B., C.M. Edin.	... 1883.	Shanghai.
*B. Lewis Paton, B.A. Lond., M.D., C.M. Edin., D.P.H. Camb.	... 1889.	Chinchew. ³
*David Landsborough, M.A., M.B., C.M. Edin. ...	... 1895.	Chianghoa, Formosa.
*J. Preston Maxwell, M.D., B.S. Lond., F.R.C.S.	... 1899.	Yungchun.

¹ Mr. Campbell Brown is forbidden by the doctors to return to China; but during 1913 he is serving the Mission by visiting home Presbyteries and Congregations.

² Mr. Watson was one of the Amoy Mission band during the years 1880-1894. He returned to the Mission in 1905.

³ Dr. Paton is resigning his place on the Mission Staff, compelled to return; driven home by the long and trying illness of one of his children.

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
*J. Laidlaw Maxwell, Jun., M.D., B.S. Lond.	1900.	Tainan, Formosa.
*John A. Macdonald Smith, M.B., Ch.B., F.R.C.S. Edin.	1900.	Naogaon, Rajshahi, Bengal.
*Robert Morison, M.B., Ch.B., F.R.C.S. Edin.	1902.	Naogaon, Rajshahi, Bengal.
*G. Duncan Whyte, M.B., Ch.B. Edin., D.T.M. & H. Camb.	1903.	Swatow.
*J. Howard Montgomery, M.B., Ch.B. Edin.	1904.	Changpu.
Andrew Wight, M.B., Ch.B. Edin. ...	1907.	Chaochowfu.
Robert Chalmers, M.D., Ch.B. Abd. ...	1910.	Swabue.
*Norman B. Stewart, M.B., Ch.B. Glasg.	1911.	Wukingfu.
*Geo. Gushue-Taylor, M.B., B.S. Lond.	1911.	Tainan, Formosa.
W. Chalmers Dale, M.B., B.S. Lond. ...	1913.	Shonghong, N. Hakka- land.
J. Henderson Lamb, M.B., Ch.B. Edin.	1913.	Chinchew or Changpu.

MISSIONARY TEACHERS.

*Mr. William Paton	1881.	Swatow.
*Mr. H. F. Rankin, F.E.I.S.	1896.	Amoy.
*Mr. Henry J. P. Anderson, M.A.	1904.	Amoy.
Mr. Reginald A. Rogers, B.A.	1909.	Chinchew.
Mr. Alfred W. Edmunds, B.A.I. (T.C.D.)	1910.	Swatow.
Mr. L. Kingsley Underhill, B.A.	1912.	Chinchew.

CERTIFICATED NURSES.

Miss Alice Fullerton	1911.	Tainan, Formosa.
Miss Violet Sinclair	1911.	Naogaon, Rajshahi.

WOMEN'S ASSOCIATION MISSIONARIES.

Miss Georgina J. Maclagan	1882.	Changpu.
Miss Eleanor Black	1885.	Swatow.
Miss Annie E. Butler	1885.	Chianghoa, Formosa.
Miss Joan Stuart	1885.	Chianghoa, Formosa.
Miss Mary Harkness	1887.	Swatow.
Miss Margaret Barnett	1888.	Tainan, Formosa.
Miss Helen Lecky	1889.	Changpu.
Miss Janet Balmer	1890.	Wukingfu, S. Hakkaland.
Miss Lydia Ramsay	1890.	Chinchew.
Miss Annie N. Duncan	1893.	Chinchew.
Miss Margaret B. Macgregor	1893.	Amoy.
Miss Margaret Ross	1897.	Yungchun.
Miss Mary G. Ewing	1898.	Yungchun.
Miss Jeanie Ewing	1898.	Yungchun.
Miss Isabella E. Brander	1902.	Swatow.
Miss Margaret E. MacArthur	1902.	Chinchew.
Miss E. Constance Gillhespy	1902.	Chaochowfu.

			<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
Miss Jeannie Lloyd	...	...	1903.	Tainan, Formosa.
Miss Gertrude Wells	...	...	1905.	Chaochowfu.
Miss Edith Herschell	...	...	1906.	Changpu.
Miss Jeanie P. Mackay	...	...	1906.	Chinchew.
Miss Anne Symington	...	...	1907.	Amoy.
Miss Mary Duffus	...	...	1908.	Wukungfu, S.Hakkaland.
Miss Maud Paton, M.A.	...	...	1909.	Swatow.
Miss Dora Noltenius	...	...	1910.	Amoy.
Miss Eleanor J. Probst	...	...	1910.	Wukungfu, S.Hakkaland.
Miss Evelyn D. Davis	...	...	1912.	Amoy.
Miss Mary Taylor	...	...	1912.	Rampore Boalia.
Miss Mary Winnefred Hall	...	...	1912.	Rampore Boalia.
Miss Winifred Starkey	...	...	1913.	Wukungfu, S.Hakkaland.
Miss Agnes D. Reive	...	...	1913.	Formosa.

W.M.A. MEDICAL MISSIONARIES.

Miss Margaret Edith Bryson, M.B., Ch.B.				
Glasg.	...	...	1904.	Chinchew.
Miss Nina H. Beath, M.B., Ch.B. Edin.	...	...	1905.	Swatow.
Miss Louisa Graham Thacker, M.B., B.S.				
Lond.	...	...	1906.	Chinchew.
Miss Marguerite Ross, M.B., Ch.B. Edin.			1910.	Swatow.

The Mission Staff numbers 29 Ministerial Missionaries, 20 Medical Missionaries (including 4 Lady Doctors), 6 Missionary Teachers, 33 wives of Missionaries, 2 Certificated Nurses, 31 W.M.A. Ladies (not including the Lady Doctors); resident at 15 centres.¹

N.B.—POSTAL ADDRESSES.—For letters and postcards (which must be prepaid) the addresses are:—

For Amoy, Chinchew, and Changpu, and for the Lady Missionaries at Yungchun: 'Amoy, China.'

For Swatow, Chaochowfu, and Wukungfu: 'Swatow, China.'

For Swabue: 'Swabue, by Hong Kong, China.'

For Dr. Preston Maxwell: 'Yungchun, Amoy, China.'

For Samhopa: 'Samhopa, near Swatow, China.'

For Formosa: 'Shoka, Formosa' (for Chianghoa), or 'Tainan, Formosa'; in either case, 'via Siberia and Japan.'

For Newspapers and Parcels.—'Amoy, via Hong Kong,' for Amoy, Chinchew, Changpu, and the Yungchun ladies; for the Yungchun gentlemen, 'Yungchun, Amoy, by Hong Kong'; 'Swatow, by Hong Kong,' for Swatow, Chaochowfu, and Wukungfu; 'Swabue, by Hong Kong,' for Swabue; and for Formosa, 'Tainan, Formosa, by Hong Kong,' or 'Shoka, Formosa, by Hong Kong,' for Chianghoa.

For the Straits Settlements and India:—

'Gilstead, Newton, Singapore.'

'Rampore Boalia, Rajshahi, Bengal, India.'

'Naogaon, Rajshahi, Bengal, India.'

¹ Mrs. Macdonald Smith (Naogaon), M.B., Ch.B. Edin., is a fully qualified doctor. Mrs. B. L. Paton (Chinchew), and Mrs. J. L. Maxwell and Mrs. Gushue-Taylor (Tainan) are certificated nurses. These ladies give invaluable expert help in the medical work of their centres.

In every case put 'English Presbyterian Mission' after the missionary's name. Letters, 1*d.* per ounce, to Amoy, Swatow, Singapore, Rampore Boalia, and Naogaon; 2½*d.* for the first ounce, and 1½*d.* for each ounce afterwards, to Formosa, Swabue, Samhopa, and Yungchun (when 'Yungchun' is put on the envelope).

CENTRES AND STATIONS.

N.B.—At all the centres of the pastorates (where these are separate stations) and at all the stations printed in ordinary type the Congregations have at least two Elders or one Elder and one Deacon, and are reckoned organised; at stations printed in italics the Congregations are not yet organised.

AMOY.

(The Synod of Amoy has two Presbyteries—Chinchew and Changchew.)

CHINCHEW PRESBYTERY.

(a) Connected with Yungchun (Engchhun).

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
Yungchun	<i>Toa-khu-thau</i> , Khoekhau; <i>Sio-ko</i> , Tek-hoe, <i>Le-khi</i> . Preaching Halls: <i>Tang-koan-kio</i> , <i>E-pih</i> , <i>Am-na-khau</i> .	Vacant.
Pi-aw	<i>Go-tau</i> , Ko-loe; Toh-po, <i>Soa-pec-thau</i> , <i>So-khee</i> , <i>It-tau</i> , <i>Khut-tau</i> .	Rev. Iap Pi-khian (Ordained, 1912).
See-san ¹	<i>Chheng-kim-bio</i> , <i>Be-thau</i> .	Rev. Lim Chiam-to (Ordained, 1906).

(b) Connected with Chinchew.

Chinchew, South St.	<i>Tsu-po-koe</i> . Preaching Halls: <i>Tan-te</i> , <i>Chioh-thau-koe</i> , <i>Kho-tho-hng</i> , <i>Gaw-tui-chhi</i>	Rev. Tan Soan-leng, Minister <i>Emeritus</i>
Chinchew, West St.	<i>Lam-an City</i> , <i>Phu-kio</i> .	Rev. Kho Tsui-hong, Rev. Ngo Hong-pho (Ordained, 1897).
Siong-see	<i>Ham-kang</i> .	Rev. Si Kiat-siong (Ordained, 1909).
Eng-sek ²	Chioh-sai, Eng-leng. Preaching Hall: <i>Sin-koe</i> .	Vacant.
An-khoe	Eng-lai, O-thau; <i>Tng-khi</i> , <i>Chhiu-ti</i> , <i>Khoe-khau</i> . Preaching Hall: <i>Phi-hi</i> .	Rev. Tiu Soan-chhai (Ordained, 1912).
Phoa-noa	Ho-chhi; <i>Sio-lo-khoe</i> , <i>Pho-tsu</i> , <i>Phi-lai</i> .	Rev. Ngo A Siu (Ordained, 1901).
Khoe-a-be	<i>Tang-chhan-kio</i> , <i>Toa-u</i> .	Rev. Tan Khun-tsoan (Ordained, 1908).
Anhai	Mng-khau-tai; <i>Tang-chioh</i> .	Rev. Ng Jit-chheng (Ordained, 1912).
Koa-kio	Preaching Hall: <i>Au-na</i> .	Rev. Iu Iok-se (Ordained, 1907).

¹ See-san is the name of the valley in which Be-thau and other villages are situated.

² Eng-sek, the name given to the pastorate, is made up of the first syllable of Eng-leng (where the Pastor lives), and sek, the 'character' sound of Chioh, the first syllable of Chioh-sai.

(c) Connected with Amoy.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
Emung-kang	Kolongsu.	Rev. Iu Hwai-tek (Inducted, 1899).
Chi-bay (or Kim-chi).	Chhim-ho, Phoa-kan, Chui-kang, <i>Chui-chung</i> . Preaching Hall : <i>Toa-chhim-ho</i> .	Rev. Kho Seng-iam (Ordained, 1892).
Chioh-chi		Vacant.

CHANGCHEW PRESBYTERY.

(a) Connected with Changpu.

Khi-bay	Chhiah-thaw-nia, Kotin, <i>Liok-go</i> .	Vacant.
Tung-kio	Liong-khe ; <i>Koe-bu-siu</i> .	Rev. Iu Un-sin (Inducted, 1911).
Kio-lai	Liong-nia, Au-paw (where the Pastor lives), Kak-chioh ; Lang- phi, <i>Sin-lai</i> .	Rev. Chhi Chheng- kiat (Ordained, 1907).
Changpu	Pan-to, To-jim, <i>Kang-kharu</i> .	Rev. Ngo Pay (Ordained, 1881).
Gaw-chay ¹	Chi-a-be ; Cheng-poa.	Rev. Ngo Aw-Kun (Ordained, 1904).
Unsió	Na-thau ; <i>Si-to</i> , <i>Liong-khi</i> .	Rev. Lim Beng-tek (Ordained 1902).
Bay-pay	Tin-hai, Kang-khau ; <i>Kang-boey</i> , Cheng-tan.	Rev. Li Sin-to (Ordained, 1886.)
Liong-bun-see	Kio-thau (where the Pastor lives), Aw-sai ; Iu-be-kio, Chiah-aw, <i>Peh-chioh</i> , Chiah-a-hi.	Rev. Na Ju-khe (Inducted, 1910).

(b) Connected with Amoy.

Pechuia (Peh-tsui-ia)	Kwajim, <i>See-lav</i> .	Vacant.
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[There is another pastorate in the Changpu district, on the Island of Tang-soa, part of the Mission of the Native Church, where there is an ordained minister, the Rev. Ng Chhong-hai. A second station of the Native Mission Committee is Au-pho, on the Island of Quemoy, outside Amoy, where there is an ordained minister, the Rev. Lim Bun Khiok. These 'Home Missions' are under the Synod of Amoy.]

[N.B.—Besides the pastorates connected with our own Mission there are in all fourteen pastorates in the two Presbyteries—Chinchew and Changchew—connected with the American Reformed Mission, with a Communicant membership of 1,882.]

SWATOW.

(The Synod of Chao-Hwei-Chow² has two Presbyteries, Swatow and Wukingfu.)

SWATOW PRESBYTERY.

(a) Connected with Swatow.

Kieh-yang.	Leng-kang, Tek-phou ; <i>Sin-liau</i> .	Rev. Khu Ke-siu.
Sin-hu.	<i>Tek-kie</i> , <i>Tang-liau</i> .	Vacant.

¹ Gaw-chay is the name of the district. The pastorate has two stations, Chi-a-be (where the Pastor lives) and Cheng-poa.

² Chaochow and Hweichow are the names (according to the 'Mandarin' pronunciation) of two out of the four large Prefectural Districts in which the Swatow and Hakka work chiefly lies.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
Mi-ou.		Rev. Lim Huang.
Kia-kng.	Tsau-phou, Kang-bue ; <i>Pi-thau.</i>	Rev. Lim Mo-tsai (Ordained, 1907).
Iam-tsau.	<i>Chia-chiu, Chhin-tshng.</i>	Rev. Kuan Chip-seng.
Phu-sua.	Ng-kng.	Vacant.
Chia-na.	<i>Tng-bue.</i>	Rev. Lim Siu-thien (Ordained, 1909).
Swatow.	<i>Ou-teng-pue, Phong-chiu-so.</i>	Rev. Lim Chiang-tsau.
Pang-khau.	Teng-kng ; <i>Sin-che.</i>	Rev. Lim Tong-sam.
Kah-chi.	<i>Kui-ou, Sin-jiau.</i>	Rev. Lim Kau.

(b) Connected with Chaochowfu.

Chaochowfu.	Teng-tng.	Rev. Heng Liet-kip.
Peh-tsui-ou.	<i>To-thau, Tiam-kia-thau, Kua-tng.</i>	Rev. Sng Ui-bun.
Teng-pou.		Rev. Te Hu-nguan.

(c) Connected with Swabue.

Swabue.		Rev. Tan Hai-tien (Ordained, 1913).
Tua-ua.	Lu-fung (or Tang-hai).	Rev. Phe Chek-li (Ordained, 1909).

The rest of the Swatow stations follow grouped under Districts :—

(a) Connected with Swatow.

DISTRICT.

Hai-yang.— <i>Am-pou, Tshua-tng-chhi.</i>
Jao-ping.— <i>Jao-ping, Thuah-khe, Chieh-thau.</i>
Kieh-yang.— <i>Tua-ka.</i>
Chao-yang.— <i>Chao-yang, Leng-kia, Sng-tshan, Tat-hau-pou, Sua-mng-sia.</i>
Pu-ning.— <i>Kui-su, Lau-sua-hu, Ku-pue, Li-ou, Kho-leng.</i>
Hwei-lai.— <i>Hwei-lai, Kue-tham, Sang-sua, Leng-kang, Sin-theh, Cheng-hai.</i>
Chao-an.— <i>Chao-an.</i>
Namoa Island.— <i>Au-theh, Namoa, Hun-o.</i>

(b) Connected with Chaochowfu.

Hai-yang.— <i>Tng-ou, E-tng, Liau-khau.</i>
Fungshun.— <i>Liu-ng.</i>

(c) Connected with Swabue.

Hai-fung.— <i>Kong-pheng ; Hai-fung, Bue-leng, Chia-ning, Nam-hun, Chiap-cheng.</i>
Lu-fung.— <i>Kit-chieh-ue, Tang-sua, Poh-bue, Chiu-kia.</i>

HAKKA COUNTRY.

PRESBYTERY OF WUKINGFU.

SOUTH HAKKALAND.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
Wukingfu.	<i>Pi-yong, Thai-yen.</i>	Rev. Phang Tshiung.
Thong-hang.		Rev. Tsen Mien-lu.
Ho-thien.	<i>Sin-thien, Lo-hai, Shong-fu.</i>	Vacant.
Ho-pho.		Rev. Tshai Yung (Ordained, 1909).

The rest of the South Hakka stations follow grouped under their respective Chinese Districts :—

DISTRICT.

Kiehyang.—Kwan-yim-san, *Tung-sim-tshun*, Thai-yong, *Kiu-teu-pu*, *Nam-san*, *Shui-liu-pu*, Fung-lo-pi.

Lufung.—Ng-yun-thung, Sam-hai, Shong-sa, *Pat-van*, Vong-kin-pu, *Thun-pu*, *Vong-thong*.

Fungshun.—Pu-tsu-tshai, *Fungshun*, *Hi-tsu-tham*, *Yu-tshau-yong*.

Hwei-lai.—*Kau-thien*, *Moi-yong*.

Hai-fung.—Phai-liang (or Ma-chuk), *Fa-chau-leu*.

NORTH HAKKALAND : SAMHOPA.

There are no ordained pastors yet in this part of the Hakka field. The stations are grouped under Districts :—

DISTRICT.

Tapu.—Tapu, *Samhopa*, *Vong-fu-tshun*, *Thai-khe*.

Hai-Yang.—*Thien-chung-hi*.

Jao-ping.—*Khi-khang*.

Fungshun.—*Vong-thung*.

Chenping.—*Tshiang-kheu*.

Kiangsi Prov.—*Lo-thong*, *Mun-liang*, *On-yen-yen*, *Phan-ku-ai* and *Fuichong*, *Luk-kay*, *San-pui*, the stations of the native Missionary Society.

NORTH HAKKALAND : SHONGHONG.

DISTRICT.

Shonghong.—*Shonghong*, *Chung-tu*, *Thai-yong-pa*, *Chuk-phai-mun*.

Yungting.—*Yung-ting*, *Fuloi*.

Wuping.—*Vu-phin*.

FORMOSA.

PRESBYTERY OF TAINAN.

(a) Connected with Tainan.

Centres of Pastorates.

Tainan.

Associated Stations.

Po-kiu-thau, Sin-chhi,* *Tiong-lo*,
Toa - oan, *Tsong - thau - lixu*,
An-peng, *Koan-te-bio*, *Ji-tsan-*
hang.

Ministers.

Rev. Ko Kim-seng
(Ordained, 1907).

Bak-sa.*

Toa-po,* *Kam-a-na** (or *Ku-*
*chhai - lun**), with two out-
stations, *Lau - long* and *Sin-*
chhu-a,* *Kong-a-na*,* with two
out-stations, *Sin-ho-tsung** and
*Toa-liau**; *Poah-be*.*

Rev. Lau Tsun-sin
(Ordained, 1898).

Lam-a-khe.

Ku-sia, *A-kong-tiam*.

Rev. Ng Leng-kiet
(Ordained, 1903).

Gu-ta-oan.

Kiam-tsui-kang, *Poa-thi-chhu*,
Phoh-a-ka.

Vacant.

The other stations follow, grouped under districts :—

Hong-soa.—A-kau; A-li-kang, with two out-stations, *Iam-po* and *Ka-lah-po*; Hi-liau; Na-au, with one out-station, *Ban-tan*; Pi-thau, with one out-station, *Takow*; Tang-kang, with two out-stations, *Kiam-po-a* and *Lambay*; Tek-a-kha, with one out-station, *Kian-kongtsung*; *Tiong-na*.*

Kagi.—Kagi City, with four out-stations, *Sin-kang*, *Tau-lak*, *Lokmoa-san* and *Koe-kau*; Giam-cheng,* with three out-stations, *Ka-poa-soa*,*

* The Formosa stations marked with an asterisk are planted amongst the civilised aborigines.

Koan-a-nia, and *Tiam-a-khau* ; Thau-sia,* with two out-stations, Hoan-a-chhan* and Ta-pa-ni ; Tho-kho ; *Siau-lang*, with one out-station, *Sai-po-lai* ; Oan-li-ke ; *Moa-tau* ; *Pak-kang*.

East Coast.—Chioh-pai,* Li-lang,* Koan-im-soa,* *Chioh-ho-soa*,* *Toa-Chng*.
The Native Church's Mission.—*Ma-keng*, *Peh-tau* and *Teng-soa*, in the Pescadore Islands.

(b) Connected with Chianghoa.

Centres of Pastorates.

Associated Stations.

Ministers.

Chianghoa.

Khe-o, *Toa-to-ke*, *Lok-kang*, and *La-li-san* (four out-stations of Chianghoa) ; *Ka-tang-a*, with two out-stations, *Tsui-boe* and *Ji-lun-a* ; *Sia-thau-lun-a*, with three out-stations, *Chhau-e-tun*, *Oan-lim-ke*, and *Toa-tsung* ; *Tung-pat-tau*, with two out-stations, *Hoan-oah* and *Toa-sia-chhu* ; *Chap-go-tsung* ; *Po-sin-tsung*.

Rev. Lim Hak-king
 (Ordained, 1903).

O-gu-lan.*

Gu-khun-soa,* *Toa-lam*,* *Pak-soa-khe*,* *Hi-ti-a*, *Toa-po-sia*.*

Rev. Tsan Chhi-heng
 (Ordained, 1905).

The other stations follow :—

Chianghoa District.—*Tang-toa-tun* (or *Tai-tiong*), the Chinese village adjacent to the Japanese town, Taichu, with two out-stations, *Tai-li-kit* and *Aw-jit-tsung* ; *Toa-sia*,* with two out-stations, *Gu-ma-thau*, *Ho-lo-tun*.

SINGAPORE.

PRESBYTERY OF SINGAPORE.

Centres of Pastorates.

Associated Stations.

Ministers.

Tanjong Pagar

(Hokkien Church, i.e. Amoy Immigrants).

Paya Lebar
Gaylang
Selitar

Rev. Tay Sek Tin
 (Ordained, 1897).

Tekkha (Prinsep

Street : Swatow-speaking pastorate).

Bukit Timah
Seranggong

Vacant.

The other stations are :—

In Singapore City.—*Baba Church* (Straits-born Chinese), meeting in Prinsep Street Church, built in 1843.

In the Johore Sultanate.—*Johore Bahru*, *Tampoi* ; *Muar*, with its out-stations, *Ji Tiou* and *Sungie Mati*.

RAJSHAHI, BENGAL.

The two centres are Rampore Boalia and Naogaon. Rampore Boalia has an out-station, the Borind, a group of aboriginal villages.

* The Formosa stations marked with an asterisk are planted amongst the civilised aborigines.

GROWTH OF MEMBERS:—1911-12.

—	Amoy	Swatow	South Hakka- land	North Hakka- land	Formosa	Singa- pore	Rajshahi		Total
							Ram- pore Boalia	Naog- gaon	
Communicants, 1911 ¹	2,367 ²	3,476	1,018	250	3,770	375	17	11	11,284
Adult Baptisms during the year ...	104	253	60	38	186	16	1	3	681
Received to Communion (Baptised in Infancy) ...	36	33	3	5	16	5	—	—	98
Received by Certificate ...	32	5	2	9	28	31	3	—	110
Restored to Communion ...	—	4	2	4	6	7	—	—	23
Total Received ...	172	295	67	56	236	59	4	3	892
Deaths ...	68	75	15	5	79	40	—	—	282
Gone Elsewhere ...	34	25	15	3	25	47	—	—	149
Suspended or Removed from the Roll	5	11	7	1	22	—	—	—	46
Net Increase ...	65	184	30	47	110	28	4	3	415
Communicants, 1912	2,432 ²	3,660	1,048	297	3,880	347	21	14	11,699
Members under Suspension ...	155	200	55	10	211	13	—	—	644
Children Baptised during the year ...	113	249	58	22	228	22	—	1	—
Baptised Children, 1912 ...	1,616	2,421	640	129	3,602	271	25	7	8,732
Total Membership—Adults & Children	4,203 ³	6,281	1,787	383	7,693	631	46	21	21,075
Inquirers ...	1,094	—	—	—	—	—	—	11	—

¹ In some cases (Swatow for instance), the returns are those presented to the Spring Presbytery, and only come down to the end of 1911.

² Reckoning half of the members of the Native Church's Mission as belonging to our Mission, half to the American Reformed Mission.

³ The two Amoy Presbyterian Missions, the American Reformed and our own, are in many ways worked as one Mission, united in Synod and Presbyteries, the missionaries frequently interchanging help in the oversight and visitation of Congregations. It is fitting, therefore, to add the American Reformed figures (the American Reformed Mission and our own each credited with half of the figures of the Native Church's Mission): Adult baptisms during the year, 65; 26 admitted to Communion, having been baptised in infancy; 19 received by certificate; 57 deaths; 24 other losses; a net gain of 29. The American Reformed Mission baptised 103 children during the year; there are 1,209 baptised children on the American Reformed roll. Communicant members: American Reformed, 1,882. The total for the united Church (including 277 suspended members), 4,591 Communicant members; 2,825 baptised children; 1,764 inquirers.

The Mission Hospitals, November 1, 1911, to October 31, 1912.
Students, Patients, Operations, Cost to Mission Funds.

	CHINA										JAPAN			INDIA		Totals	
	FUHKIEN PROVINCE					CANTON PROVINCE					FORMOSA			BENGAL			
	Yung-chun ¹ (Bng-ehhan)	Chin-chew ² General Hospital	Chin-chew ³ W.M.A. Hospital	Chang-pu ⁴	Swatow: General Hospital	Swatow: W.M.A. Hospital	Chao-chow ⁵	Swabuc	Wu-kingtu	Sambo-pa ⁶	Sambo-Shong-hong	Tainan	Chiang-hoa	Tai-kow ⁷	Nao-gaon		Tam-pore Bealia
Medical Missionaries...	1	2	2	1	2	2	1	1	1	1	2	1	1	0	1	1	19
Foreign Nurses	1	3	3	—	6	3	2	7	1	1	1	6	2	1	—	—	2
Native Assistants	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	37
Native Nurses	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5
Students	10	4 ³	—	—	9	—	—	6	2	2	2,008	5	5	—	—	—	46
In-patients: Male	1,026	622	—	—	2,467	554	284	534	67	—	2,908	1,084	—	574	26	—	9,286
Female	131	85	—	—	457	275	47	262	31	—	726	448	—	178	—	—	3,921
Out-patients: Male	2,203	961	—	—	4,541	2,916	1,326	2,076	946	—	2,939	5,900	—	4,949	3,500	—	32,317
Female	586	234	—	—	1,302	1,207	580	1,069	844	—	2,378	3,571	—	1,371	1,064	—	18,062
Patients seen at their Homes: Male	83	269	—	—	468	214	200	180	22	—	16	90	—	21	80	—	1,682
Female	62	199	—	—	390	69	332	120	—	—	16	16	—	16	95	—	1,974
Patients seen on Itinerations: Male	147	—	—	—	—	412	412	120	—	—	154	49	—	—	154	—	762
Female	58	—	—	—	—	560	560	—	—	—	30	30	—	—	100	—	748
Total Individual Patients: Male	3,459	1,852	—	—	7,476	3,694	2,222	2,790	1,013	—	5,029	7,158	—	5,544	3,760	—	43,997
Female	837	518	—	—	2,749	1,551	1,519	1,461	875	—	3,120	4,139	—	1,259	1,365	—	24,706
Total Attendances: First and Return	9,369	12,702	—	—	23,666	10,240	9,701	6,793	4,169	—	20,789	34,425	—	11,948	9,714	—	168,717
Surgical Operations: General	317	—	—	—	507	168	49	210	48	—	991	919	—	235	86	—	4,181
Eye	68	—	—	—	287	81	13	89	—	—	833	420	—	81	—	—	2,221
Obstetric & Gynecological	12	—	—	—	192	18	8	11	6	—	55	34	—	6	—	—	358
Dental	12	—	—	—	541	130	65	56	—	—	222	67	—	31	—	—	1,691
Vaccinations ⁸ Plague and Malaria ⁹ Inocinations	230	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
and Injections	736	822	1,475	—	1,561	322	56	290	—	—	712	1,164	—	—	—	—	5,372
Operations with Anesthetics	366	—	—	—	270	213	118	94	—	—	—	—	—	—	—	—	3,163
Opium Smokers Treated	—	152	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hospital Beds	332	90	23	60	230	100	92	60	70	—	160	83	—	—	—	—	1,148
Local Income (Fees, Donations, &c.)	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Expenditure (including Drugs)	580	345	—	—	—	200	45	840	—	—	840	880	—	—	—	—	—
Cost to Mission Funds	580	304	—	—	—	334	157	182	117	—	818	755	—	18	—	—	—
	0	0	51	0	135	134	112	92	95	—	0	0	—	0	—	—	822

¹ The Yungchun Hospital was appointed by the Republican officials as a Government Opium Refuge, opium patients paid for, and no restriction of any kind on the Christian character of the hospital.
² Dr. Paton was at home on furlough. His assistant, Mr. Yap, was in charge of the Hospital.
³ For half the year there were only two students.
⁴ Chianpu Hospital was closed during the year. Dr. Montgomery being at home on furlough.
⁵ The Samho figures represent only six months of hospital work. The first six months of the mission year were given by Dr. McPhun to the Wakingfu Hospital.
⁶ It is expected that the Takow Hospital may be re-opened early in 1913. Besides the expenses given here, grants of £135 were made for repairs and fittings.

NATIVE WORKERS.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA		Total
	Amoy Field	Swatow Field	Hakka District		Formosa	Singapore	Bengal		
			South	North			Ram-pore Boalia	Nao-gaon	
Ordained Native Ministers	28	14	4	—	5	1	—	—	52
Preachers	58	57	28	18	61	8	2	1	233
Teachers in Mission Schools	9	12	21	6	6	—	3	—	57
Teachers in Theological Colleges	—	—	—	—	—	—	—	—	—
Students for the Ministry	8	15	15	—	17	—	—	—	55
Teachers in Anglo-Chinese Colleges	—	—	—	—	—	—	—	—	—
Chapel-keepers	2	11	4	1	—	—	1	—	19
Elders	—	—	—	—	122	—	—	—	—
Deacons	—	—	—	—	202	—	—	—	—
Hospital Assistants ...	10	19	3	1	9	—	—	3	45
Hospital Students... ..	23	23	6	2	5	—	—	—	59
Colporteurs	—	—	—	—	—	1	—	—	—
Biblewomen	—	—	—	—	—	2 ¹	1	1	—
Pastorates	25	15	4	—	6	2	—	—	52
Organised Congregations	55	30	13	2	43	6	—	—	149
Unorganised Congregations	43	48	18	16	52	7	2	1	187

¹ The two Singapore Biblewomen are supported by the W.M.A.

CONTRIBUTIONS OF THE DAUGHTER CHURCH.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA		Total
	Fuhkien Province	Canton Province			Formosa	Singapore	Ram-pore Boalia	Nao-gaon	
	Amoy	Swatow	Hakkaland						
South			North						
Pastors' Salaries and Preachers' Fund ...	\$ 5,785	\$ 6,000	\$ 1,235	\$ 200	Yen —	\$ 1,373	Rs. —	Rs. —	£ —
Home Missionary Fund	472	—	120	234	—	137	—	—	—
School Fund	2,486	—	736	185	—	—	—	—	—
For Local Expenditure	5,919	—	1,089	760	—	1,094	—	—	—
Building and Repairs	—	—	—	—	—	321	—	—	—
For the Poor... ..	—	—	—	—	—	208	—	—	—
Presbytery Expenses	—	—	—	—	—	—	—	—	—
Normal School	—	—	—	—	—	—	—	—	—
Thanksgiving Fund... ..	1,723	—	43	22	—	—	—	—	—
Bible Society	—	—	—	—	—	36	—	—	—
Total	16,385	13,200	3,247	1,377	—	3,169	—	—	—
Average per Member	7	4	3 $\frac{1}{6}$	5	—	8 $\frac{1}{2}$	—	—	—

Educational : Schools and Colleges.

	CHINA				FORMOSA	BENGAL		TOTAL
	Amoy District ¹		Swatow District	Hakkaland		Rampore Boodia	Naogaon	
Kindergarten (Mixed) ...	4	—	—	18	—	—	—	
Primary Schools : Boys' ...	28	—	—	—	5	3 (evening schools)	—	
Girls' ...	10	—	—	—	2	2	1	
Mixed ...	—	—	—	—	—	—	—	
Secondary Schools : Boys' ...	1	1	—	—	1	—	—	
Girls' ...	4	—	—	—	1	—	—	
Native Teachers : Male ...	40	—	—	—	8	3	—	
Female ...	25	—	—	—	4	5	1	
Pupils:—Kindergarten ...	304	—	—	—	316	45	—	
Primary Schools : Boys' ...	686	—	—	360	46	120	—	
Girls' ...	157	—	—	—	—	—	—	
Mixed ...	—	—	—	—	—	—	—	
Secondary Schools : Boys' ...	57	27	—	—	75	—	—	
Girls' ...	295	—	—	60	64	—	—	
Theological Colleges ...	1	—	—	1	1	—	—	
Native Teachers ...	1	—	—	—	2	—	—	
Students ...	6	—	—	12	17	—	—	
Bible School ...	1	—	—	—	—	—	—	
" " Pupils ...	12	—	—	—	—	—	—	
" " Teachers ...	1	—	—	—	—	—	—	
Anglo-Chinese Colleges ...	1	—	—	—	—	—	—	
Foreign Teachers ...	2	—	—	—	—	—	—	
Native Teachers ...	10	—	—	—	—	—	—	
Pupils ...	156	80	—	—	—	—	—	
Sunday Schools : Number ...	—	—	—	—	2	—	1	
Native Teachers : Male ...	—	—	—	—	9	—	—	
Female ...	—	—	—	—	13	—	—	
Pupils ...	—	—	—	—	318	—	88	
Women's Schools ...	4	—	—	—	—	—	—	
" " Pupils ...	70	—	—	—	—	—	—	
" " Teachers ...	3	—	—	—	—	—	—	

¹ Of the 204 Kindergarten children 169 are the children of members of the Church, 29 are children of adherents; of the 686 pupils in Boys' Primary Schools 341 are children of Church members, 126 are children of adherents; of the 157 pupils in Girls' Elementary Schools 95 are children of Church members; of the 295 pupils in Girls' Secondary Schools, 253 are children of Church members, 33 are children of adherents; of the 156 Anglo-Chinese College boys 78 are children of Church members, 30 are children of adherents.

SOURCES OF MISSION INCOME.

	Congregational Contributions	Self-Denial and Thanks-giving Offerings	Donations to General Fund	Donations for Special Purposes	Legacies ¹	Transferred from Sturge Building Fund.	Swabac Contributions	Juvenile Fund	Scottish Auxiliary	Interest	Collec-tions	Students' Efforts	W.M.A. Ordinary Income	W.M.A. Donations, Legacies, and Interest	—
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	
1883	6,434	—	2,045	400	1,010	—	—	1,840	2,723	—	21	—	1,518	433	1883
1884	6,701	—	2,847	—	37	—	—	1,911	2,535	—	19	—	1,932	107	1884
1885	5,621	—	4,684	596	900	—	—	1,940	2,376	—	21	61	1,566	77	1885
1886	6,050	—	3,224	91	2,377	—	—	1,734	2,428	—	21	222	1,694	46	1886
1887	6,233	—	1,437	—	1,436	—	—	1,723	2,430	—	16	174	2,311	45	1887
1888	6,061	—	1,758	972	945	—	—	1,740	2,240	—	7	355	2,035	247	1888
1889	6,497	—	1,353	300	1,455	—	—	1,785	2,740	39	19	348	2,262	342	1889
1890	6,639	—	1,693	954	1,574	—	—	1,794	2,909	175	3	520	2,135	674	1890
1891	7,649	—	3,165	1,610 ³	1,393	—	—	2,121	3,031	306	66	354	2,814	405	1891
1892	7,472	1,422	5,818	2,119	342	—	—	1,944	4,114	494	120	433	2,927	1,001	1892
1893	6,492	714	1,610	400	2,041	—	—	1,871	2,701	778	20	391	2,772	1,085	1893
1894	6,649	—	1,046	820	1,075	—	—	1,904	3,022	783	77	369	2,548	1,114	1894
1895	6,492	—	1,394	635	8,449 ⁴	—	9	1,981	2,660	736	103	—	3,141	1,622	1895
1896	7,674	—	1,945	1,190	2,218	—	171	2,071	3,535	621	53	—	3,339	1,352	1896
1897	7,266	—	3,284	495	25	—	272	2,118	3,841	605	91	363	3,788	902	1897
1898	7,923	—	1,714	728	1,650	—	350	2,168	2,555	606	63	—	4,203	1,034	1898
1899	7,750	—	1,933	1,788	3,574	—	471	2,201	2,755	680	155	301	4,512	1,560	1899
1900	8,438	—	2,839	2,699	3,350	—	553	2,309	2,110	665	102	401	4,607	1,853	1900
1901	8,336	—	1,029	2,363	2,826	2,375	514	2,346	2,110	812	98	342	4,499	1,625	1901
1902	7,834	—	1,483	1,134	3,703	—	492	2,512	1,620	983	226	497	4,137	1,545	1902
1903	9,367	—	8,777	1,770	1,445	—	1,255	2,476	2,190	921	295	245	4,554	1,527	1903
1904	8,985	158	1,929	775	1,091 ⁵	1,585	616	2,434	2,369	923	70	410	4,203	2,987	1904
1905	8,331	277	2,052	1,114	1,413	1,326	747	2,587	2,572	830	41	159	4,709	2,073	1905
1906	9,001	177	2,114	1,363	2,240	886	866	2,416	2,248	789	151	—	4,608	2,027	1906
1907	10,674	207	1,993	1,701	3,580	1,978	808	2,308	2,155	768	47	458	4,458	2,279	1907
1908	10,349	2,222	2,703	1,333	2,638	1,432	1,109	2,462	2,168	720	118	280	4,077	3,247	1908
1909	9,637	1,339	1,590	2,949	600	1,635	767	2,384	2,115	720	122	266	4,181	2,886	1909
1910	13,324	750	4,096	4,156 ⁶	2,358	—	662	2,411	2,216	879	113	370	4,472	2,840	1910
1911	14,558	519	1,446	3,015	995	190	724	2,299	2,091	1,321	107	259	4,855	2,256	1911
1912	13,655	572	1,343	1,971	5,250	368	755	2,378	1,911	1,376	93	239	6,956	3,129	1912

¹ The column for legacies includes sums transferred to General Fund from the Sturge Bequest, the successive instalments of which were set aside as a Reserve Fund.

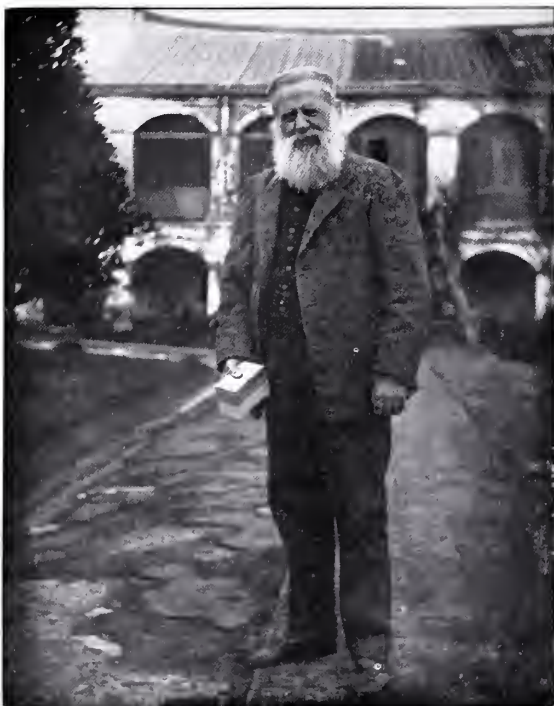
² From 1893 to 1903, Self-Denial offerings were not recorded separately.

³ From 1891 this column includes sums given for special salaries, chiefly by Scottish friends.

⁴ £8,000 transferred from Reserve Fund, &c. chiefly from Sturge, to cancel an accumulated deficit.

⁵ The Sturge Bequest was exhausted in 1903, except the sum set apart for Mission buildings.

⁶ Including £2,595 for Special Five Years' Fund.



OUR SENIOR MISSIONARY
(Rev. Wm. Campbell, F.R.G.S., of Formosa)



REV. WM. SHORT, M.A., B.D.
of the Amoy District



J. HENDERSON LAMB, M.B., Ch-B
(Chinchew or Changpu)



MR. L. KINGSLEY UNDERHILL, B.A.
of Chinchew

OUR RECRUITS



MISS MARY WINNEFRED HALL (Rampore Boalia)



MISS MARY TAYLOR (Rampore Boalia)



MRS. THOMAS BELL



MISS WINIFRED STARKEY (Wukingfu)



MISS AGNES D. REIVE (Formosa)

APPENDIX
THE THIRTY-FOURTH ANNUAL REPORT
OF THE
WOMEN'S MISSIONARY ASSOCIATION.
FOR THE YEAR 1912.

THE past year has been a momentous one in the history of China, and the changes that have taken place have an important bearing on all Mission work in that vast country. The Manchu dynasty has been induced to abdicate, and China has become a Republic. The old beliefs are discarded so far as the Government is concerned, and the worship of Confucius has been summarily divorced from education.

That such a stupendous change in a country like China should have taken place with comparatively little bloodshed is a matter for thankfulness; and though there was much disturbance and consequent anxiety at several of our stations during the early months of the year, our missionaries and those in their charge were kept in safety by the good hand of God, nor was any damage done to Mission property. A new era has, indeed, dawned on China; and it only remains for the Church at Home to hasten the coming of the glorious day of Christianity in the East. Religious tolerance is granted at last, and missionaries have no longer to fall back on treaties for protection. Indeed, several of the Chinese leaders themselves are avowedly Christians. The desire for Western education and the interest in Christianity have grown, and one cannot glance over the letters from the foreign field written during the past year without being impressed by the increasing demand for education among Chinese girls, and our inadequate means for meeting this desire.

Our ladies, when doing evangelistic work in town and country, speak of the ample opportunities, the ready response. Through our Medical Missions doors are opening where formerly no entrance could be effected; and the Kindergarten has won a hearing for the Gospel in many a heathen home. No wonder that our missionaries write of 'a great and wonderful future,' of 'prospects bright as the promises of God,' and that at times they feel overwhelmed with the inrush of this new life. With all this promise of better times to come

it is sad to know that many of our stations are short-handed, and that there have been so few candidates ready to go out. Though some are in training now, we were able to send out only three new workers during the past year—viz. Miss Davis to Amoy, and Miss Hall and Miss Taylor to Rampore Boalia. At Wuking-fu we have lost Miss Laidler, and are about to lose Miss Duffus. In Tainan Miss Learner has left us to become the wife of Dr. Landsborough, of Shoka. We rejoice greatly that Miss Lena Johnston was able to remain behind in China on the conclusion of her tour with Mrs. Bell, and that she is still helping her fellow-workers in Amoy.

Our missionaries arriving here on furlough during 1912 were Miss Black, of Swatow, in January; Dr. Nina Beath, of Swatow, and Miss Maclagan, of Changpu, later in the year; and Miss Symington, of Amoy, in December. Our valued former missionary, Mrs. Robert Morison, of Rampore Boalia, whose resignation we received in January, also took a short furlough in this country during the year. Those who have sailed after furlough are Miss Macarthur, of Chinchew, in January; Miss Ross, of Yungchun, in September; and Miss Barnett, of Formosa, in the same month.

When the past year opened it found our beloved President, Mrs. Bell, arrived in China and making Amoy her headquarters for the time being, whence she paid visits to Chinchew, Yung-chun, and Changpu. Early in the year there followed the visits to Swatow and Chaochowfu, to Wukingfu and to Swabue. We have no worker of our own at Swabue as yet, so a deputation of the office-bearers pressed the claims of the district on our President. It is an appeal that comes to us again and again from our Swatow Mission Council, and one which we cannot lightly set aside. On the voyage home Mrs. Bell spent three days at Singapore, and while being taken around that Mission field she met the two Biblewomen who are supported by our Association, and who do excellent work at Selitar and Paya Lebar. Needless to say, our President's visit to the Mission stations has been a source of inspiration and encouragement to the missionaries, while the Chinese Christians saw in her a gracious presentment of the Home Church in its missionary aspect. To Mrs. Bell they were indeed Brothers and Sisters in Christ Jesus, 'bound to us by a very close tie,' and she has put on record the deep impression made on her by those who had been brought out of heathenism to serve the living and true God. We can only regret that it was impossible for Mrs. Bell to visit our Indian stations as well.

The past year has been rich in personal intercourse between the Home Church and the Foreign Field. Since the visit of our President and Miss Lena Johnston the Rev. W. M. Macphail has been out as the delegate of the Home Church to assist at the Jubilee of the Amoy Presbytery. He has also taken a prominent part in celebrating the union of the two Presbyteries in Formosa, and has visited our Indian Mission.

We thankfully record that none of our missionaries has been removed by death, and that the health of the women and girls in their charge has been, on the whole, satisfactory. But during the past year there have been other deaths that have touched us with a sense of loss and deep sympathy. In April Dr. McGregor, late of Amoy, passed away at Lovedale, South Africa. In the earlier days of our Association he was a tower of strength to our young missionaries, who often sought his advice and guidance. It was his wife who, in 1877, founded the first Girls' School in Amoy; and in his daughter, Miss Macgregor, we have one of our most tried and valued missionaries. Mrs. Talmage, of the Dutch Reformed Church Mission in Amoy, has also been called home. For many years she was as a Mother in Israel to our ladies, as well as to those of her own Mission. The death of Mrs. Wight, of Chaochowfu, has removed a peculiarly bright and attractive personality, and left a sad blank in the little missionary circle to whom she was so dear. At home Dr. Oswald Dykes, Rev. William Watson, of Claughton, and Mr. James Ewing Mathieson have passed from us. It was in Dr. Dykes' drawing-room that the formation of the Women's Missionary Association took place, and he always remained in sympathy with our work. The memory of Mr. James Ewing Mathieson will, for us, be ever specially bound up with that of his wife, for many years our revered and beloved President. His deep interest in Mission work was further revealed after his death in the handsome legacies left to our Association and to the Foreign Missions. To the Rev. William Watson, of Claughton, we owed several of our missionaries, both men and women. He had the gift of kindling missionary enthusiasm, and many young members of his congregation have from time to time offered themselves to us and other societies for the foreign field.

The Foreign Missions' Proposals, which aim at a closer co-operation between the Women's Missionary Association and the Foreign Missions, have been the subject of many meetings and conferences during the past year. It had been fully expected that the voting on the Proposals would take place at the Annual Meeting of our Association in May, and that the Synod would take action accordingly. But as the time drew near, the Proposals in their present form met with strong opposition in the Women's Missionary Association Committee. At the same time the Foreign Missions Councils on the field claimed the right to express their opinions on the subject before the Synod came to any decision. The result was that the Synod of 1912 referred the whole question 'in principle and in detail' to the Presbyteries for discussion, and to the Mission Councils for their opinions. At the close of last year the Joint Committee in charge of the Proposals was awaiting the return of Rev. W. M. Macphail from the foreign field before making any definite report.

A United Missionary Hostel is at last an accomplished fact.

Under the name of Carey Hall it stands at Selly Oak, near Birmingham, in the most favourable surroundings—a living monument, we trust, to the value of co-operation among different Christian denominations.

Finance has given us anxious thought during the past year. Sometimes the monthly balance sheet showed a very heavy deficit. The Forty Thousand Shilling Building Fund reached a total of over 20,000 before the end of the year, but we shall need every shilling of the £2,000 aimed at if we are to keep pace with the requirements of our work abroad. It is comforting to know that it is the growth of the work and not the falling off of interest or of liberality that keeps our funds at a low ebb. It is the day of opportunities in the East, and if the Home Church would only realise it and respond to the call as she is well able to do, there need be no lack of labourers nor of means.

WORK ABROAD.

We append a few notes on each Mission station to supplement the reports of the missionaries themselves.

Amoy.—The great event in Amoy during the past year was the celebration of the Jubilee of the Presbytery in that centre, which took place last September, and at which Rev. W. M. Macphail was present. Miss Duncan has given us a full and interesting account in 'Our Sisters' for January. The services were an inspiration to all present, and a stimulus to evangelistic work. Besides the welcome arrival of a new worker in Miss Davis, there has been the help afforded by Miss Lena Johnston's sojourn in Amoy—the fulfilment of her heart's desire to return to the scene of her former labours. Her presence has enabled Miss Symington to take a short furlough for the benefit of her health. The new Kindergarten building is pronounced very satisfactory, but is already filled to overflowing.

In *Chincheu* Miss Macarthur has been welcomed back from furlough. Miss Ramsay, who postponed her furlough due last spring, has, as usual, given her chief attention to evangelistic country tours and to the Women's School. As regards the former, she writes of splendid opportunities and of kind and courteous reception by the heathen. Spiritual revival in all the schools has gladdened the hearts of our missionaries. The Girls' Boarding School has been enlarged to meet the increasing number of applicants, and can now accommodate 100 girls. It has been difficult to find teachers, because of a new and significant phase in the elder girls qualified to teach. They are now alive to their deficiencies, and want to give all their time to learning. The medical work has prospered under Dr. Edith Bryson and Dr. Louisa Thacker, and there are schemes for further development in the near future. Dr. Bryson was unfortunately laid aside with typhoid fever after coming down to Amoy to attend the Women's Missionary Association Council Meetings, the disease having been contracted

while attending patients in our Chinchew Hospital. From April 16 to July 5 Dr. Thacker was in Changpu with a female assistant carrying on medical work in the General Hospital among women and children in Dr. Montgomery's absence. In the early part of the year there was much anxiety at Changpu and at Unsio, as the soldiers who were supposed to be on guard had not been paid, and were consequently unreliable. But things grew quieter, and during the first week of March it was possible to hold a conference of Chinese Christians for the deepening of spiritual life. Over forty women came in from the country, and were accommodated in the empty hospital wards.

The work at *Unsio* is full of promise. A site for an elementary girls' school has been bought. At present there is only a little Kindergarten taught in rooms belonging to the Church; but it is bearing fruit in the hearts and homes of the children. Miss Mac-lagan arrived in London on furlough in the autumn, and has already been able to give valuable assistance in deputation work.

Of *Yungchun* there is little we need say. Here the Misses Ewing have been in sole charge owing to Miss Ross's absence on furlough, and here, as elsewhere, the Girls' School has been in greater demand than ever. Many of the girls had to be inoculated as plague was bad in the surrounding district. Miss Ross was welcomed back in December after a journey *via* Canada.

Swatow.—During the early months of the year Swatow was in a very disturbed state owing to the rivalry of two revolutionary leaders, fighting not for their country, but each for his own supremacy. The situation became truly alarming, especially as the gunboats in the harbour, thinking all safe, had almost all taken their departure. Fighting was going on round the compound, which was filled with refugees. Our women and girls had to be taken in a cargo boat to the American Baptist Mission on the other side of the harbour, and afterwards sent home. Most of the Swatow merchants left the town. The nightly suspense was most trying. But all our missionaries and the Christians were kept in safety; the bandit, Lim, was induced by bribes to retire, and gradually the extreme danger died down. Then in the summer came a severe epidemic of cholera, with which the Foreign Mission doctors were enabled to cope so successfully that the Swatow merchants presented the General Hospital with \$500 for saving so many lives.

Before Dr. Nina Beath sailed for home in June, a system of certificates had been arranged for female medical students passing an examination on completion of their medical course. Seven went in for this examination. Dr. Marguerite Ross has proved herself earnest and capable in conducting our Women's Missionary Association Hospital in Dr. Beath's absence. We feel sorry that she was obliged to take up this responsible work before having passed her language examinations, and that she has but little time to combine study of Chinese with her hospital duties. The spiritual side of

the work is given a prominent place, and the results have been very encouraging. Dr. and Mrs. Lyall have continued their kind hospitality and assistance. The new house for our lady doctors remains unbuilt, but the filling in of the site in the Boat Harbour has been proceeded with. Miss Brander is once more in charge of the Girls' School, and has had to refuse many applicants for want of room. Miss Maud Paton having passed her final examination, and been relieved of the charge of the Girls' School, has been able to devote some time to country work. Miss Harkness has carried on the important work of teaching and training the women; but owing to Miss Black's absence, it has not been possible to do the same amount of country visiting. The meetings held by Mr. Sloan, of the China Inland Mission, during September were a source of spiritual refreshment to our missionaries and others.

Chaochowfu.—The past year has seen considerable development in the work at Chaochowfu. As in Swatow there was much revolutionary disturbance at first, and the impossibility of carrying on country work in these circumstances has led Miss Gillhespy and Miss Wells to concentrate their energies on the development of Compound and City work. The old lady who taught the school has been made a teacher in the country; there is a new and more competent teacher from the Swatow Girls' School; and there are half-a-dozen boarders and many new scholars. Owing to the disturbed state of the country only women from the city could attend the spring class. Numbers of women have attended the Sunday services and the Sunday school. A new opening for evangelistic work among women presented itself when the first assistant of the Foreign Missions Hospital was put in charge of the Chinese Red Cross Hospital in the City. Our ladies go to speak to the women on out-patient days. We have already referred to the shadow cast on our Mission by the death of Mrs. Wight, at Chaochowfu.

Wukingfu.—Although the revolutionary spirit made itself distinctly felt here, it was principally among the Christians, and there was nothing to hinder the work of our missionaries except the clan feuds, which interfered to some extent with visiting around Wukingfu. As mentioned already we have had to accept Miss Laidler's resignation, and we have the prospect of losing Miss Duffus, who has also sent in her resignation in view of her approaching marriage. We hope she will remain until Miss Probst can take her full share of the work after passing her final examination in the language.

All idea of opening up Women's Missionary Association work in the North Hakka field must be abandoned for the present, as the needs of the South Hakka field are now barely supplied.

Formosa.—A significant event of the past year has been the union under one Synod of the two Presbyteries in Formosa—the Canadian in the North of the Island, and that of our own Mission in the South. The union took place at Shoka on October 24, when



CHANGPU MISSIONARIES

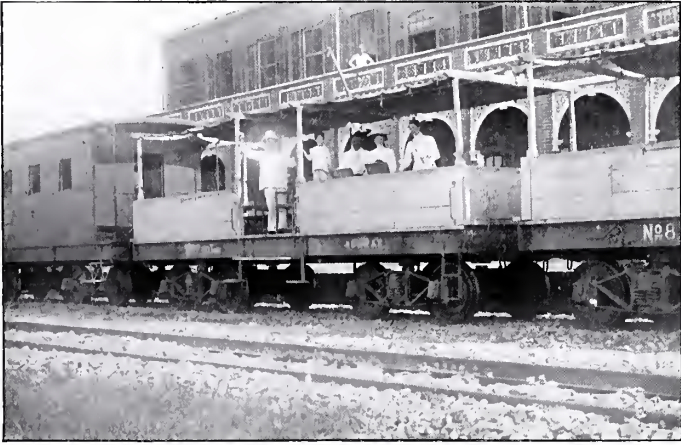
From left: Mr. Watson, Miss Lecky, Miss MacLagan, Miss Herschell, Mrs. Montgomery, Dr. Montgomery, Mrs. Watson, Mr. Oldham



CHANGPU PASTOR, WIFE ("MOSES") AND FAMILY



CHANGPU BOYS' SCHOOL, 1912



AMOY STATION : AMOY-CHANGCHEW RAILWAY



VILLAGE DURING FLOOD, CHANGPU DISTRICT



CHINESE FACTORY GIRLS ON THEIR WAY TO WORK

Mr. Macphail and most of our ladies were present. We have again suffered severe loss, along with the Foreign Missions, through a terrible typhoon last September. The Ladies' House and the new Women's Hall at Shoka have been badly damaged—also the Church and the Foreign Missions' House. The Ladies' House at Tainan has also required extensive repairs, and many chapels have been destroyed. Miss Barnett's return from furlough was all the more welcome as Miss Learner's marriage to Dr. Landsborough, of Shoka, on November 22, had removed her from the staff of the Women's Missionary Association.

In consequence of the shortage of workers Miss Stuart has postponed her furlough now due. We are not forgetful of the work done among women and girls by Miss Campbell, daughter of our senior missionary, the Rev. William Campbell, of Tainan, nor of the help given at so many of our stations by the wives of missionaries.

India.—In the beginning of 1912 Mrs. Robert Morison wrote of our work at Rampore Boalia: 'It has never been so promising since it was re-opened six years ago.' The history of the past year confirms her words. During Mrs. R. Morison's short furlough, Mrs. Morison, senior, at present on a visit to India, effected great improvements in the compound and in the school, and carried on all departments of our work with vigour. A new school has been opened in the compound; here the teachers and the orphans live, and here the orphans and the village children are taught. For the first time in history a Governor of Bengal visited the town of Rampore Boalia. Lady Carmichael showed a practical interest in our work. Accompanied by Mrs. Monahan, the Commissioner's wife, she visited the Girls' School, where a programme of recitations, drill, &c., had been arranged; and afterwards in another room she received several of our Mohammedan ladies who had never left their Zenanas before. It was a great joy to Mrs. Robert Morison when she sailed from Liverpool on October 4 to be able to take back with her Miss Winnefred Hall, and later in the year to welcome Miss Taylor who, as a missionary of the United Free Church at Hugli, has already had experience of Mission work in Bengal.

WORK AT HOME.

Reference has already been made to the United Missionary Training Hostel at Selly Oak, near Birmingham. The opening ceremony took place on November 28. Representatives of the Baptist, Congregationalist, and Presbyterian Churches, and of the Society of Friends were on the platform, and many members of the Women's Missionary Association came from a distance to show their keen interest in Carey Hall. A few students were already in residence—one of them a member of our own Church.

There are not many changes to record in the list of our office-bearers. Mrs. Thornton kindly acted as President until the return

of Mrs. Bell in April. The usual changes in the Executive have taken place. Miss Oldham has been elected in succession to Mrs. Christie Reid, who retired on expiry of office. Miss Lena Johnston had sent in her resignation as member of Executive on account of her absence abroad, but it was decided to retain her name notwithstanding. It was with sincere regret that we accepted Mrs. Brander's resignation of her post as Presbyterial Secretary for London South, after twenty-one years' devoted service. We welcome in her place Mrs. Gibson, of Richmond, formerly a medical missionary of the Church of Scotland at Tiberias and in Jerusalem, and well known for her work in connection with the London Visiting Committee. Two new Vice-Presidents have been elected in the persons of Mrs. Brander and Miss Oldham—the latter having retired from the leadership of the Girls' Auxiliary. We grieve that failing health has compelled Mrs. Moinet to give up all work in connection with our Association.

The Thirty-Third Annual Meeting of our Association took place in Paddington Chapel on May 7, the Moderator of Synod, the Rev. D. Fotheringham, presiding. Large numbers were present, both at this meeting and at the morning conference. Many were anxious to hear and to welcome our President, Mrs. Bell, on this, her first public appearance since her return from China. There was also a widespread expectation that the voting on the Foreign Missions Proposals would take place. This, however, had to be postponed. The speakers at the Annual Meeting were Mrs. Bell, Mrs. R. Morison, and Miss Ross, of Yungchun. There were also present Miss Barnett, Miss Black, Miss Laidler, and our two accepted candidates, Miss Hall and Miss Starkey. At the morning conference Mrs. Thornton gave graceful expression to our feelings in welcoming back our President. A statement as to the more recent history of the Foreign Missions Proposals was read, and an explanation given as to the reason of the delay in taking the vote. Mrs. Lamont gave strong expression to the views of the opposition, and several Presbyterial Secretaries and others spoke on the subject of the Proposals. Miss Morison addressed the conference on 'Our Financial Responsibility,' and presented Mrs. Bell with the amount so far raised for the Forty Thousand Shilling Building Fund—viz. some £700. Finally, Mrs. May, of Ipswich, widow of a London Missionary Society missionary in Africa, gave the latest information as to the progress of the United Missionary Training Hostel.

A fortnight later (May 22) our President spoke at the Great Foreign Missionary Meeting in the Queen's Hall, and gave her impressions of her recent visit to our Mission stations in China and Formosa.

There was no Women's Missionary Association Vaedictory Meeting in London last year; but one was held in Liverpool in the end of September, previous to the departure of Mrs. R. Morison and Miss Hall. We took part, however, in the Annual Vaedictory

Meeting of the Foreign Missions, held in Regent Square Church, on September 25, when brief addresses were given by Miss Craig and Miss Barnett.

A conference for the Women's Missionary Association branches in the Presbytery of London North was held at Brondesbury on November 19, when Mrs. Bell gave an address on Formosa and Singapore, and Miss Taylor, our newly accepted candidate for India, read a paper on 'Work Among Indian Women and Girls.' A conference for the branches in the Presbytery of London South was held at Regent Square on December 3, and resulted in the election of Mrs. Gibson, of Richmond, as Presbyterial Secretary in the place of Mrs. Brander, who had resigned. Miss Maclagan, of Changpu, gave an interesting address chiefly on the work at Unsio. The Eighth Liverpool Annual Conference was held on February 22, when 400 ladies were present, thirty-three branches being represented. Mrs. Campbell Brown, of Chinchew, was the principal speaker.

The Manchester Annual Meeting was held on March 21. Seventeen churches were represented. Mrs. Molyneux, of Liverpool, was the chief speaker.

The Newcastle Annual Meeting was held on October 31. About 350 ladies were present, representing thirty-seven congregations. Mrs. Bell gave an address on 'Our Mission Field as Seen at Close Quarters.'

The Annual Women's Missionary Association Conference for the Durham Presbytery was held at Sunderland on March 1. Nearly 200 ladies were present, representing twelve churches. The General Secretary, Miss Craig, and Miss Ross, of Yungchun, were the chief speakers.

Besides the above meetings, at some of which the Foreign Missions Proposals played a prominent part, there were, in addition, special conferences on this subject—*e.g.* in Liverpool on January 25, in Newcastle on February 27, and in Manchester on October 22—at all of which the General Secretary was present to explain the Proposals and their bearings. Special conferences have also been held in the Presbyteries of Berwick (October 30), Bristol (October 14), and Carlisle (November 1), to hear Mrs. Bell's report from the Mission field.

Deputation Work.—During January and February Miss Ross, of Yungchun, took ten meetings in the Presbytery of London North, and the same number in the Presbytery of London South. Miss Laidler, also, took some meetings in London and in Carlisle. At the Foreign Missionary Campaign in Newcastle—February 22 to March 3—Miss Craig, Miss Laidler, and Miss Ross gave substantial help in addressing many meetings. During a part of July Miss Barnett was in the Presbytery of Northumberland, where she visited eight branches with much success, in spite of bad weather. We are greatly indebted to Mrs. Riddel, late of Wukingfu, for the many

meetings she kindly took during October and November in the Presbyteries of London North and South. Dr. Nina Beath spoke at the Liverpool Valedictory Meeting; Miss Ross at the Annual Meeting in London, and at the Sunderland conference; and Miss Maclagan, since her arrival in the autumn, has visited the Bristol Presbytery and addressed some meetings in the Presbytery of London North.

During the year 1912 three new branches were formed—viz. Golder's Green and Harrow in the Presbytery of London North; and Beaumont in the Berwick Presbytery.

The following Churches have each sent sufficient funds during 1912 to support a missionary:—Frognal, Marylebone, Regent Square, St. John's Wood (2), and Westbourne Grove in the Presbytery of London North; Cloughton (2), and Sefton Park in the Liverpool Presbytery; and Jesmond in the Newcastle Presbytery. It will be remembered that the salary of Miss Mary Ewing is paid by anonymous donors; that Miss Duncan is supported by Sunday Schools in Scotland; and Dr. Nina Beath by the ladies of the Liverpool Presbytery; while Miss Edith Herschell went out in 1906 at her own charges.

Treasurer's Report.—In the report for 1911 the Treasurer asked for increased liberality from congregations and friends in order that there need be no anxiety as to the carrying on of the work of the Association, and she gladly acknowledges the response made to that appeal. While this is a cause for thanksgiving, she still has to ask for a much larger increase, as in the past year the expenditure exceeded the income by £627. This was met by absorbing the balance from the previous year with the exception of £7 7s. 7d., which was carried forward to 1913. The expenses on the field were larger owing to the extension of the work and the increased price of commodities.

There has been very heavy outlay on the premises at Amoy, Chinchew, Shoka, Tainan, and Rangoon Boalia, owing partly to typhoon damages, and partly to the fact that many of the Mission buildings had reached a stage when extensive painting and repairs were absolutely necessary to preserve them. But for the fact that the very large legacy of £2,000 was received from the executors of the late Mr. James E. Mathieson, the difficulty of making ends meet would have been still greater. The Executive decided to apply a seventh part of the legacy to defraying the cost of the repairs already mentioned, which amounted to £259. The balance has been carried to a special account, and part of it invested, the remainder being used as a working balance to save paying interest on overdrafts, as the expenses in the early part of the year are always greatly in excess of the amount received. The Forty Thousand Shillings Building Fund brought in 21,682 shillings and 2 pence in 1912, making a total of 22,802 shillings and 2 pence altogether received for this Fund, which is being drawn upon for the lady

doctors' house in Swatow. This sum is still far short of the 40,000 shillings aimed at, and which will be all required for the buildings which are urgently needed, and which it is quite impossible to pay for by the ordinary income.

It is earnestly hoped that many generous donations may still be forthcoming to make this special effort a success.

Thanksgiving Boxes.—Mrs. Skinner reports that 97 new boxes have been sent out, and that three congregations have taken them for the first time. There have been 152 meetings for box opening in 118 congregations. During the past year 2,248 boxes have brought in £571 3s. 9d., showing an increase on the previous year of £3 15s. 6d. During their nineteen years of existence the boxes have brought in altogether £8,696 4s. 8d.¹

Girls' Auxiliary.—Miss Lesley Griffith reports:—

With the closing year of the first decade of our existence have come several changes, but before recording them we would like thankfully to acknowledge the blessing and encouragement which we have had in our work during the past ten years. Especially to our retiring officers do we wish to express our gratitude. Miss Oldham was the founder of our Association, and has been our President for all the intervening years. Miss Stevenson was one of our original Committee members, and has been Vice-President of the London branch for the last three years. Miss Master has also been on our Executive Committee since its formation, and has held the office of Treasurer since 1908. Miss Irvine, Miss Leitch, and Miss Service were the original Vice-Presidents of the Liverpool, Newcastle, and Durham branches respectively, and Miss Baldwin was the first Girls' Auxiliary Secretary for Liverpool.

We owe more to their hard work, constant thought, and inspiring influence than we can possibly express or even realise.

The chief officers of the Auxiliary now are:—

President.—Miss E. W. Thornton.

Treasurer.—Miss A. Douglas.

Secretary.—Miss A. Moore Anderson.

London.—*Vice-President*, Miss Robertson; *Secretary*, Miss L. Griffith.

Manchester.—*Vice-President*, Miss N. Barrett; *Secretary*, Miss E. Craig.

Newcastle.—*Vice-President* and *Secretary*, Miss M. Strachan.

Liverpool.—*Vice-President*, Miss F. Macdonald; *Secretary*, Miss D. Fisk.

Durham.—*Vice-President* and *Secretary*, Miss M. Goldbrough.

Yorkshire.—*Vice-President* and *Secretary*, Miss A. G. Train.

The previous year it was decided that *membership* should mean definite work for foreign Missions, and on this basis the roll is being revised. Sixty-seven new names have been added during 1912.

¹ It is requested that the treasurers of W.M.A. branches when sending money to the general treasurer will always inform her, as well as Mrs. Skinner, when any of the amount sent in is contributed through the thanksgiving boxes.

It has now further been decided that an age-limit of 30 for ordinary members and 35 for officers shall be recommended to all branches.

Steps are also being taken towards the formation of a *General Council* to deal with all matters of general policy, on which all the Presbyterian branches will be represented.

At the *Young People's Conference*, held at Swanwick in August, we were in charge of all the arrangements for the women's side, and were fortunate enough to secure Mrs. Bell as our 'House-Mother.' The section for the training of Study Circle Leaders was also our responsibility, and was led by Miss Lillie, a prominent member of the Scottish Girls' Auxiliary.

Forty-eight of our members from different branches all over the country were present at the Conference.

A very successful meeting was held one evening at which short accounts were given of the history, work, and ideals of the Auxiliary, and we know of new branches which have already been started as a result.

The *London Annual Conference* was held on November 2. The morning session was devoted to business, followed by discussion in groups of the question of the 'Practical Outcome of Mission Study.' In the afternoon Miss de Sélincourt spoke on some of the problems of women's life in India, and Rev. Ivor J. Robertson gave a splendid address on 'Ourselves and the Kingdom of God.'

The *Liverpool Annual Conference* was held on October 31. The speakers were Mrs. Campbell Brown (Chinchew) and Miss Griffith (London). The officers in this Presbytery are making very energetic and successful efforts to extend their branch.

The *Manchester Annual Meeting* will not take place till February.

Study Circle Work has gone on steadily in all the Presbyteries. India is the subject for this year, and three excellent text-books of senior, intermediate, and junior grade have been published.

The *Hospital Supply Scheme* continues to progress. The London Secretary, Miss Borrow, reports that during 1912 she received consignments from 21 congregations, including one from Manchester, and there is some prospect of new branches and new members sending work in the coming year. Dr. Paton and Dr. Preston Maxwell, to whom Miss Borrow forwards the goods, write most appreciatively of their value and usefulness. Miss Heyworth also reports for Liverpool that they were able to send four boxes of hospital supplies to Bengal last year, and intend sending their work in the future to Dr. Nina Beath.

Three of our members attended the S.V.M.U. Conference, held at Liverpool last January, as stewards at the Educational Exhibit.

Miss Iris Wingate, who was for several years a prominent member of our Executive Committee, has just commenced work in Bombay as a Bible teacher under the Y.W.C.A., and Miss E. H.



BE-THAU, YUNGCHUN DISTRICT



FISHING ON CHINESE COAST



CHINESE NON-CHRISTIAN LADIES



(SWABUE) " HE'S NOT A BURDEN : HE'S MY BROTHER "

Robertson, a leading member of our branch at Tooting, has just sailed for the same place. She is re-opening a Kindergarten of the Z.B.M.M., which has been shut for some time for want of a teacher.

Home Preparation Union.—Miss Moinet reports: During the year of work 1912-1913, the number of members who have been able to carry on systematic study has decreased. One resigned owing to the claims of a University course and Mission study bands upon her time. Another has sailed for Bombay to take up work in a Z.B.M.M. School there. Three are studying the Old Testament prophets, and one member has almost completed her third year, the course being the life of St. Paul and the Epistle to the Philippians.

Though the Union is small in numbers, the Committee has reason to believe its work is valuable, and trusts that it may prove of real service to the Church.

'The Baby Band.'—Mrs. MacCallum reports: The 'Baby Band' having started in 1905, has now completed its seventh year. Seven is supposed to be the perfect number, so may we hope our 'Baby Band' is going on to perfection. Two hundred and four new members have joined during 1912—an increase on last year. Since our last report, 183 have reached the age of five, and so are beyond the age-limit of the Band, making our total membership 848.

There have been two new branches formed during the year—at Golder's Green, London, and Bootle, Liverpool—and we wish them every success.

We are very glad to have been able to send Miss Morison, the Treasurer of the Women's Missionary Association, £19 8s. 9d. The little collecting boxes, the proceeds of which go to Formosa, are appreciated by many who have reached the age of five. One little girl from the Westbourne Grove branch of the Band was leaving for India, and was most anxious to have a new box to take with her—in fact wanted to begin using it even before she sailed. During the previous summer she had had a little sale of work in the house and herself carried round a tray, the money she realised by her sale being put in the collecting box. Perhaps this little girl's example might be followed by some other of the 'Baby Band' members. Various other interesting reports come in from the local secretaries as to 'Baby Band' garden parties, concerts, &c.

At the January half-yearly meeting of the Mission Band the Cricklewood branch make quite a little function of receiving into their membership the ex-members of the 'Baby Band,' who are then presented with their collecting boxes. Meetings of this kind greatly help to arouse and maintain the interest in this good work, and very cordial thanks are due to the many secretaries.

'Our Sisters in Other Lands.'—Mrs. Hawke reports that the quarterly circulation of this magazine continues at 13,500, and that during 1912 it was taken by five branches for the first time. The

balance transferred to the General Fund by the sale of the magazine was £51, as against £47 in 1911.

Literature Department.—Mrs. Greenlees reports : The work of the Literature Department has been somewhat heavy during the past year.

Mrs. Bell's Report on her visit to China and Formosa has had a wide circulation. About 1,000 copies have been sold at one penny each, not including the free copies sent out by Mrs. Bell herself. Seventy-five copies of 'Little Black Brother' were bought, and nearly all have been sold. There have been reprints of 'Voices of the Women' and 'The Missionary Alphabet.' A new book, written expressly for boys and girls of our Church, has just been issued by the Religious Tract Society, 'On the Banks of the Ganges,' by Mrs. R. Morison, price 1s. And this has already sold well. The cost of 500 copies has been met by the General Fund, but will be refunded in time from the Literature Department.

The new photographs of our missionaries have been those of Miss Ross, Miss Hall, and Miss Taylor.

The sale of books on the whole has been good, with the exception of the Synod meeting, when only about one-third of the usual amount was taken.

Prayer Union.—Mrs. Jeffrey reports that the number of Prayer Union Cards sent out in 1911-12 was 8,471, for which £14 7s. 11½d. was paid. The cards were used in 151 branches, as against 147 branches in the previous year.

Missionary Letters, &c.—Miss C. W. Thorburn reports having circulated 278 copies of the letters monthly. This shows an increase of six on the previous year. There is abundant proof that the letters have been much appreciated, but there are still branch secretaries who require to be reminded of the small charge of 6d. a year which is needed to defray expenses.

An important change has taken place with regard to the Lantern Slides, and has resulted in an increased demand for them. Last April the Committee granted £5 for new slides, and later an arrangement was made with the Foreign Missions whereby our slides supplement theirs, so that several good sets are now available.

In addition to Amoy and Swatow we have sets illustrating Missions in Formosa, India, Livingstonia, &c. Miss Sutherland reports that during 1912 the lantern slides have been exhibited nine times, having been sent to Darlington, Manchester, Newcastle-on-Tyne, Southport, as well as to places nearer London.

Miss Kirkaldy reports that the Curios and Costumes have been exhibited fifteen times during 1912, for the most part in or near London; but on one occasion they were sent to Kildare, in Ireland, where Mrs. Riddel was holding several meetings, and were much appreciated by the soldiers stationed there, and by their wives. During the past year some Indian curios and costumes were kindly

presented to the Women's Missionary Association by Miss Jackson, of St. John's Wood.

In drawing up this Thirty-fourth Annual Report we have been led to feel very thankful for so much encouragement both at home and abroad ; for the steady prayerful work of the home organisations, and the devoted and fruitful labours of our missionaries, for the various signs of spiritual life in the Chinese Church, for the larger opportunities among the heathen. At the same time we feel deeply there is much to give us serious thought for the future. For instance, the question as to the form co-operation with the Foreign Missions should take, the best methods to arouse the women of our Church to a deeper sense of their responsibilities and privileges in connection with Foreign Mission work ; the anxious and difficult problems which present themselves from time to time at each Mission centre. So much depends on the increase of spiritual life in the Church at home, one acknowledged sign of which is increased interest in Mission work of all kinds. We do, indeed, need the spirit of supplication that we may pray with power, and the spirit of consecration that we may give ourselves whole-heartedly to the work of spreading the Gospel throughout the world.

ELIZABETH W. BELL, *President.*
ALICE VOELCKER, *Recording Secretary.*

[For Financial Statement see under 'Accounts of the Church,' p. 404.]

**THE FOREIGN MISSIONS FUND in account with the
TREASURERSHIP COMMITTEE.**

Dr.

For Year to DECEMBER 31, 1912.

Cr.

1911.		PAYMENTS.	1912.		1911.		RECEIPTS.	1912.	
£	s. d.		£	s. d.	£	s. d.		£	s. d.
13,154	6 8	To Salaries of Mis- sionaries ...	13,135	5 11	† 14,558	7 6	By Congregations ...	13,665	10 7
850	0 0	„ Amoy ...	1,077	0 0	2,299	8 4	„ Sunday Schools ...	2,378	7 1
363	11 6	„ „ Special Grants ...	483	15 7	2,091	6 2	„ Edinburgh Com- mittee of Scot- tish Auxiliary ...	1,910	15 2
941	0 3	„ Swatow ...	808	5 11			„ Donations ...	1,268	0 7
44	19 1	„ „ Special Grants ...	171	16 1	1,396	1 10	„ Dr. Barbour for Mr. Rankin's Salary ...	360	0 0
594	16 6	„ Wukingfu ...	620	9 11	344	13 8	„ Do. for Mr. Wat- son's Salary ...	200	0 0
254	0 0	„ Sambopa ...	290	0 0	185	8 4	„ Do. for Dr. Cou- sland's work ...	100	0 0
938	17 5	„ Formosa ...	995	0 0	0	0 0	„ Capt. Dawson for Mr. R. A. Rogers' Salary ...	200	0 0
380	6 3	„ „ Special Grants ...	315	6 5	200	0 0	„ Friends, for Dr. Wight's Salary ...	250	0 0
390	0 0	„ Singapore ...	270	0 0	519	2 8	„ Self-Denial Fund (net) ...	571	14 7
157	10 3	„ India ...	221	9 0	250	0 0	„ The Dunn Trust „ Interest:— Barbour Bequest ...	330	1 0
1,567	4 3	„ Passage Money ...	1,888	3 10	85	0 9	Burnside Bequest ...	85	0 10
175	16 0	„ Travelling Ex- penses of Mis- sionaries and Deputies (at home) ...	109	19 6	360	9 10	Sturge Bequest, &c. ...	437	4 7
431	4 6	„ Outfits ...	564	11 0	381	2 8	Francis Wallace Memorial Fund ...	316	12 8
20	0 0	„ Penang ...	20	0 0	7	10 10	For support of Cot ...	7	10 10
1,406	12 9	„ Home Charges ...	1,402	3 11	3	6 2	Miss Imray's Legacy ...	3	6 2
325	13 7	„ Hospitals ...	533	4 7	13	3 8	Miss Hurst's Donation ...	13	3 8
276	18 0	„ Deficit on Swabue Account ...	276	10 10	84	0 4	Five Years' Spe- cial Fund ...	85	13 10
322	10 5	„ Letters to Child- ren, Hand- books, &c. ...	172	4 9	0	0 0	Geo. Bell Legacy ...	5	6 4
100	0 0	„ Share of Presby- terian Subsidy ...	100	0 0	0	0 0	Flett Legacy ...	17	15 3
24	0 0	„ Share of Improve- ment in Mes- senger ...	36	0 0	56	7 6	„ Income Tax re- turned ...	74	7 0
43	9 6	„ Cost of Trans- ferring Stocks ...	12	9 6	107	6 0	„ Missionary Meet- ings ...	88	3 5
32	9 7	„ Mission Study Movement (for Edinburgh Continuation Committee) ...	55	0 0	0	0 0	„ Transfer from Halket Fund ...	161	0 0
24	1 7	„ Sunday Schools ...	0	0 0	0	0 0	„ Sale of Amoy Dictionaries ...	5	2 0
13	13 0	„ Medical Exami- nation of Mis- sionaries ...	4	4 0			„ Transfer from Special Ac- counts:— For Theologi- cal Students ...	0	0 0
922	2 10	„ Typhoon Grants ...	10	0 0	697	16 8	„ Transfer from Five Years' Special Fund ...	600	0 0
550	0 0	„ Do., transfer to Special Accounts ...	0	0 0			„ Transfer from Legacies Equali- sation Account ...	253	5 2
<u>£24,305 3 11</u>			<u>£23,563 0 9</u>		<u>£24,305 3 11</u>			<u>£23,563 0 9</u>	

(*) Exclusive of £87 11s. 8d. and (†) exclusive of £87 15s. 8d., contributed for the Livingstonia Mission.
(‡) See Special Accounts.

In addition to the receipts for ordinary expenditure, the following Donations were received for special purposes:—

	£	s.	d.	£	s.	d.
For Special Students at Swatow and Wukingfu—						
Mr. R. J. Burns 				6	0	0
For Naogaon Nurse and Cottage Wards Fund 				159	5	6
Westminster College Missionary Society, for Amoy Higher Grade Primary School 				258	17	11
For New North Hakka Centre:—						
Per Scottish Auxiliary, from Miss Mac- kenzie's Legacy 	100	0	0			
" One of Our Own Missionaries " 	250	0	0			
	-----			350	0	0
For New High School, Chinchew:—						
New Barnet Young People's Working Party 				7	0	0
2nd Reigate and Brighton Company, Boy's Brigade:—						
For a Tainan schoolboy 				6	0	0
For Anglo-Chinese College debt:—						
China Emergency Committee 				200	0	0
Chinchew Bible School, or at Mr. Alan Anderson's discretion—						
Two friends of Mr. Anderson 				300	0	0
Mr. Underhill's Salary &c.—Two friends of Mr. Anderson 				250	0	0
For Pak-kang Church, Formosa:—						
Sunday Schools 				34	12	6
				<hr/>		
				£1,571	15	11
				<hr/>		

THE WOMEN'S MISSIONARY ASSOCIATION.

Dr. THE TREASURER'S ACCOUNT for Year ended DECEMBER 31, 1912. *Cr.*

	£	s.	d.	
PAYMENTS.				
To Salaries	...	...	...	...
" Outfit Grants	...	...	...	...
" Hospital Work and Medicines	...	...	...	...
" Passage and Baggage Expenses	...	...	...	...
" Drawn on Account of Mission Work—	...	...	...	...
Amoy	280	0	0	...
Changpu	105	0	0	...
Chinchev	463	0	0	...
Yungchun	135	0	0	...
Chaochowfu	50	0	0	...
Formosa	140	0	0	...
Hakkaido	204	0	0	...
Swatow	270	0	0	...
India	125	1	3	...
Singapore	28	0	0	...
Remitted for special purposes	1,810	1	3	...
Home Charges	168	0	0	...
Mission Buildings	342	9	5	...
Legacies, transferred to Building and Legacies Funds	424	18	9	...
Balance to 1913	2,045	0	0	...
	7	7	7	...
	£10,061	7	1	
RECEIPTS.				
By Balance from 1911	...	...	...	...
" Amount per Associations	...	...	...	...
" Donations	...	...	...	...
" Thanksgiving Boxes	...	...	...	...
" Sales of 'Our Sisters'	...	...	...	...
" Legacies	...	...	...	...
" Interest on Deposit with Hong Kong and Shanghai Bank	...	...	...	...
" Collections at Meetings	...	...	...	...
" Freewill Offerings and Sale of Work	...	...	...	...
" From Special Building Account	...	...	...	...
[Exclusive of the balance at 1st January, the W. M. A. income was £9,001 14s. 0d. (including the legacies), besides £1,084 2s. 2d. donations to the 40,000 Shilling Fund.]	...	...	...	...
	634	13	6	...
	3,672	9	11	...
	1,967	16	1	...
	540	4	8	...
	186	11	2	...
	2,045	0	0	...
	41	12	6	...
	148	9	3	...
	425	13	6	...
	424	18	9	
	£10,061	7	1	

THE YOUNG PEOPLE'S SWABUE MISSION

Dr. IN ACCOUNT WITH THE TREASURERSHIP COMMITTEE for Year ended DECEMBER 31, 1912. *Cr.*

	£	s.	d.	
To Salary of Rev. D. Sutherland	...	...	...	...
" Dr. Chalmers	...	...	...	...
" Preachers, Teachers, &c. &c.	...	...	...	...
" Hospital Expenses	...	...	...	...
" Home Charges	...	...	...	...
	350	0	0	...
	200	0	0	...
	350	18	11	...
	187	9	10	...
	25	11	8	...
	£1,031	0	5	
RECEIPTS.				
By Societies for General Fund	...	...	...	...
" Donations, &c., for General Fund	...	...	...	...
" Transferred from General Foreign Mission Fund	...	...	...	...
	661	2	0	...
	83	7	7	...
	276	10	10	
	£1,081	0	5	

DONATIONS AND LEGACIES

For the Ordinary Work of the Foreign Missions Committee.

	£	s.	d.	£	s.	d.
Scottish Auxiliary Association				1,910	15	2
<i>Legacies—</i>						
Mr. J. E. Mathieson	2,000	0	0			
Sir Henry Robson	3,000	0	0			
Mr. W. W. Flett (to be invested)	1,000	0	0			
Mr. G. W. McLean	250	0	0			
	<hr/>			6,250	0	0
<i>Donations—</i>						
Dr. A. H. Barbour :—						
For Mr. Watson's Salary	200	0	0			
„ Mr. Rankin's Salary	360	0	0			
„ Dr. Cousland's Work	100	0	0			
	<hr/>			660	0	0
For Dr. Wight's Salary :—						
Mrs. R. W. Barbour	100	0	0			
Dr. Wight's Friends	150	0	0			
	<hr/>			250	0	0
Captain Dawson :—						
For Mr. Rogers' Salary	200	0	0			
„ Chinchew School Expenses	100	0	0			
	<hr/>			300	0	0
The Dunn Trust				175	0	0
The Reyner Trust				60	0	0
Special Five Years Fund :—						
C. C. Brown Douglas, Esq.	25	0	0			
C. R. Hemingway, Esq.	25	0	0			
R. Nivison, Esq.	100	0	0			
J. Nivison, Esq.	25	0	0			
'W. R.'	20	0	0			
Anonymous	10	0	0			
	<hr/>			205	0	0
W. Ainslie, Esq.	1	10	0			
Miss C. Anderson	2	2	0			
Rev. W. Anderson	0	5	0			
'Anonymous'	200	0	0			
Miss Armstrong	5	0	0			
'J. P. B.' A Thankoffering	1	0	0			
'N. B.,' for Medical Mission Work	5	0	0			
B. J. Baldwin, Esq. (2 donations)	10	0	0			
Mrs. D. Bell	0	5	0			
Jas. Bonar, Esq.	2	0	0			
Mrs. Caldwell	1	0	0			
Chinese Christian Association for Rampore Boalia	1	0	0			
W. Cox, Esq.	1	1	0			
The Misses Cunningham	1	0	0			
Do. for Chaochowfu Cot	5	0	0			
Mrs. Duncan, for China	2	0	0			
'A Fee,' W. D.	3	3	0			
Miss Jane Fiddes	0	10	0			
S. Fitchie, Esq.	5	0	0			
Sir Theodore Ford, for Singapore	3	0	0			
Arnold Foster, Esq.	1	1	0			
John Fraser, Esq.	2	0	0			
	<hr/>			252	17	0
Carried forward				9,810	15	2

	£	s.	d.	£	s.	d.
Brought forward	252	17	0	9,810	15	2
'A Friend'	4	0	0			
'A Friend,' Birkenhead	20	0	0			
'A Friend,' South Shields	0	15	0			
'Friends'	2	2	0			
J. S. Fry, Esq., for Swatow College	2	0	0			
Glasgow Foundry Boys' Religious Society, for Rev. Dr. Campbell Gibson's Work, Swatow	5	0	0			
Miss M. B. Hagger	2	0	0			
J. Halliday, Esq.	25	0	0			
Adam Heugh's Trust... ..	25	0	0			
Miss Horne, Aberdeen	0	2	6			
W. Jordan, Esq.	0	10	0			
'C. L.'	0	10	0			
John Lamont, Esq.	50	0	0			
London North Presbytery Teas, 1912	2	2	1			
'D. M. M.'	1	0	0			
'E. M.,' for training of Swabue Student	0	10	0			
'F. M.,' 'In Memoriam'	100	0	0			
'M.'	10	0	0			
'M.'	3	0	0			
Mrs. J. McIntyre	1	1	0			
Miss Mary C. Mackie (2 donations)	0	5	0			
Mrs. Elizabeth Matheson, for China	50	0	0			
Rev. A. Miller, D.D., for Amoy (2 donations)	8	8	0			
Alex. Miller, Esq.	100	0	0			
A. C. Mitchell, Esq. (2 donations)	250	0	0			
'An Old Friend of the Formosa Mission'	0	1	6			
'S. H. A. P.'	100	0	0			
'Preaching Fee'	2	2	0			
'Psalm xxiii'	2	0	0			
J. Pye, Esq.... ..	1	9	0			
T. E. Quirk, Esq.	5	0	0			
Readers of the 'Christian,' per Messrs. Morgan & Scott (3 donations)	4	0	0			
Rev. R. W. R. Rentoul, B.A.	5	0	0			
Mrs. Fanny Riddel	2	10	0			
Miss Elizabeth Robinson	25	0	0			
'Ivan Roth's.'	3	0	0			
Mrs. Stuart	0	2	6			
Miss Tame	0	12	0			
Mrs. A. Taylor	20	0	0			
'H. W.'	4	0	0			
J. Wallace, Esq.	10	0	0			
Rev. William Young, B.A.	1	1	0			
				1,102	0	7
TOTAL				£10,912	15	9

